

The Glad Tidings

FEBRUARY

1961

VOL. XXXVII



MILLER SERVICES



No need for words — no breath of sound:
This still, white world lies beauty-bound;
And, lo, the wonders one may see
When silent snow transforms a tree!

(L. M. C.)

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THE GLAD TIDINGS

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THE GLAD TIDINGS

VOL. XXXVII

TORONTO, FEBRUARY, 1961

No. 2

CHRIST RIDES THE INDIAN ROAD

by DOROTHY CLARKE WILSON

(We are grateful to Mrs. Wilson, the Author, who lives in Philadelphia, for permission to reprint this most interesting Article for our readers; also to the Public Relations Department of the Christian Medical College and Hospital, in Vellore, South India; and to our own Mrs. Mildred Gehman, who first drew it to our attention. It is an account of the Author's day, spent on a Roadside Route with the Mobile Dispensary, when she was a visitor at the Christian Medical College and Hospital in Vellore. This Mobile Dispensary goes on two such Routes each week, a Service which was started by Dr. Ida S. Scudder in 1906, using, then, a pony cart. In the year of this particular visit, some 80,136 patients were treated at these roadside stops.)

"It is eight o'clock on a Friday morning. Already the big ambulance is backed up to a side entrance of the Christian Medical College Hospital in Vellore, South India, and begins loading for the day's trip to Odugathur, and points along the way. A pleasant-faced woman, in a nurse's sari, smiles at me as I clamber hesitantly aboard, and introduce myself as an American visitor, anxious to travel the weekly Roadside.

'At eight-thirty we shall be starting', she tells me cheerfully, stowing my wicker lunch basket in the wooden chest, already filling with thermoses, water bottles, tiered brass pails of rice and curries, bulging shoulder bags. I watch with interest while the cupboard, backing the driver's seat, is freshly stocked with medicines, the other big wooden chest equipped with dressings and other surgical supplies; the lab box stowed under the seat. The red box on the floor, the nurse tells me, is for ears, the blue for eyes, since 'eyes shouldn't be red, that's how we tell them!' A can of wheat-flour, a bag of ragi; four big cartons of Dried Milk Powder, all are heaved aboard.

The crowd assembles — two Indian Doctors, a medical student, two lovely young girls — seniors in the School of Nursing and wearing the

deep blue sari of the Public Health Nurse; two compounders; a religious worker, a clerk, a general handyman, and the driver. Dr. Ida B. Scudder, known to all as Dr. Ida B. to distinguish her from her famous Aunt Dr. Ida S., who started this huge medical work here in Vellore (now 60 years ago), in a little 10 x 12 dispensary room, is bustling around, making last minute checks and giving final directions. At eight-twenty-eight a handsome young Indian in a white doctor's uniform, dashes up to the ambulance. He has been up all night, it seems, on duty in the Hospital.

At 8:40, we swing out of the Hospital gate, make our way through the Vellore streets, among the usual morning congestion of rickshas, bicycles, lorries, bullock carts and ambling cows, and turn off at the edge of the city on the road to Odugathur. It is a narrow, bumpy road, not improved by the recent rains, but all along its sides are gems of beauty — brimming rice fields, reflecting the blue sky, fields of waving sugar cane just springing into silvery tufts, little cultivated plots of land embroidered with every shade of grain, from pale lime to deep emerald; and it winds through long tunnels of arching banyans or tamarinds. The crowd is cheerful, and nobody seems to mind the jolts when we turn out at a narrow place to let a plodding caravan of bullock bandies pass, their small reed frames topped by incredibly lofty piles of grain bags, green manure, or bamboo poles from the distant forest.

Suddenly a huge crowd appears ahead — a garden of bright red, green, and yellow saris. The ambulance pulls up under a tree at the side of the road, and Dr. Ida B. is immediately surrounded by people bursting into excited Tamil. She calls different ones by name; pats a skinny leg; presses down a small eyelid, which reveals the dead white conjunctiva of anaemia; prods a tiny bulging stomach. My head whirls — hundreds of them there must be! Surely, we will be here all day — a week — before all of these are treated! Then, suddenly, order emerges out of chaos. Tables, slid from convenient niches in the sides of the Mobile Dispensary, are set up under neighbouring trees. A shelf is attached to the side of the car, and stocked with medical supplies. Because a monsoon drizzle has set in, protecting awnings are let down. The roadside has been turned, as if by magic, into an efficient, departmentalized Dispensary!

But we are not ready to start yet. The crowd tightens into a circle and heads are bowed. The religious worker prays in Tamil; Dr. Ida B. follows in English, with a simple, sincere plea that the staff may be guided by Christian love and sympathy, and skill, in this day of service. I suddenly feel a new Spirit moving amongst us. As I stand with my eyes closed, I am no longer on a roadside in India. I am on a rocky, dusty lane in Palestine, hearing a strong, assuring voice say — 'Come unto me . . .!'

The day's work has begun. At a table under one of the trees, the

young Indian Doctor who had been up all night, and Dr. Sri Hari, a lovely young Indian woman, take their places, surrounded by at least a hundred people. Under another tree, Dr. Ponniah, a skilled Specialist in leprosy, assembles his patients. One of the Public Health nurses gathers a group about her for an illustrated talk on the use of proteins, then joins the nurse and her fellow student at the surgical shelf, where they minister to patient after patient — dressing abscesses, giving injections, putting drops in sore eyes or infected ears, cutting hair and applying ointments to badly inflamed scalps. On the opposite side of the Dispensary, two compounders are exchanging chits for small packets of pills and powders; pouring medicines into makeshift bottles, which each patient must provide for himself. Under a tree up the road, the religious worker gathers a group of children around her, and, with her flannelgraph, tells them the story of the Good Samaritan.

In the front of the Dispensary sits Mary Tabor Sebastian, a pleasant and capable Indian woman who, half a century ago, was saved by Dr. Ida from death by forcible smothering, and, adopted into the Mission family, was named after the first small hospital, built in 1902, in memory of Mary Tabor Schell. Now, she is hard at work saving other babies, by doling out precious stores of dried milk, wheat, and ragi, measured into battered and often rusty tins.

Dr. Ida B. takes her place at the table under the trees, with the two young Indian doctors, and I sit on a stool, close beside her. Now I am no longer a foreigner, aloof. With a crowd pressing around me, dark anxious faces close to mine, ragged saris brushing my shoulders, I am suddenly submerged in all the poverty, sickness and suffering which still enslaves so much of India. I feel an intense involvement, as each in turn squats on the ground beside us — the baby with its knees painfully swollen, its little buttocks covered with a red rash; the young man, with the inside of his arm one mass of ugly cancerous flesh; the old blind man, and the small sweet-faced girl who has been coughing blood — the procession seems endless. So many of them children, and no wonder! Seven hundred children there are, they tell me, in a village of 2,000. A dignified Mohammedan in beard and turban calls Dr. Ida B. aside to look at his wife, hidden inside a bullock cart behind the “gosha” curtain, which protects her from prying male eyes. Three maternity cases are then examined within the protection of a wall of obliging females, the doctor kneeling beside her patients on the ground. The “gynaecology department”, she calls it jokingly.

Now it is 11:30, and we are ready to move on. We rest a little further up the road for a “coffee break”, but not for long — the day is nearly half over, and our work only a quarter finished. It is a day of contrasts, drizzle and sunshine, humour and tragedy. At the next stop is a darling little boy

wearing a wide grin, a diminutive string about his middle, and a shining blob of tinsel pasted on each ear — just behind him is a family of four, only recently orphaned. The eldest boy has all he can do working off his father's debt — it may take him the rest of his life! Someone in the village is willing to feed the younger boy, for the work he can do. But the girls, one eight, and the other two — what to do about them? 'I'll try', Dr. Ida B. promises the worried brother, 'I don't know where — or what! But I'll try!'

At this stop I spent more time at the table where Dr. Ponneah, Specialist in Leprosy, treats the long queues of patients — men on one side, women on the other. I see children, with flesh apparently as unscathed as my own; men and women with feet and hands reduced to stumps, faces flattened and distorted. Fortunately, I know enough of India to feel no western horror of this disease, which is no more communicable than many others — only pity, and that vast frustration which one cannot help feeling when facing such colossal problems.

'You can't realize what a Godsend this new drug, D.D.S., is to us', says the doctor, showing me the little white pills which have revolutionized the treatment of leprosy. "The old injections of chaulmoogra oil, given in doses up to 5 ccs, were not only excruciatingly painful, but often the cause of terrible abscesses." I am back at the diagnosis table, when two little children come — one with a strang patch across his flat little nose; the other with two elevated red patches on the arm. 'Leprosy!' pronounces the Doctor. The mother, accompanying them, is apparently free of symptoms, but she must bring them back to the next clinic. Will they come again? Will they have the patience to walk the many miles from their village, week after week, month after month, for the treatment which could, if not cure, at least keep the disease under control?

It is two o'clock when we finish here and stop for lunch in a beautiful mango tope, where I move gingerly, remembering that here, just a week ago, a big snake, at least five feet long and as big around as your fist, leaped from almost under Dr. Ida's feet into the low-hanging branches of a tree! It is peaceful here now, though, nothing more insidious than a few curious monkeys. Here again, we are close to tragedy. Two old men arrive, their leprous fingers mere stumps, barely able to clutch the handle of the rice pail. One has a terrible abscess on his foot, which Dr. Ida expertly probes and dresses — without pain, for leprosy has this compensation. Not so the poor girl at our last stop, though — at Odugathur — who has run a thorn deep into her foot. It is impossible, here, to use a local anaesthetic, and to reach this ugly sore, the flesh of the heel, worn thick and hard, must be cut away, at last the foot is bound, and the girl smiles weakly but gratefully, more comfortable than she has been for days.

'Suppose there were none who cared enough to do these things'! I think as I wander through the huge market nearby, and presently, strolling toward a tight circle of people around some mysterious attraction, I have my answer. A clever huckster, peddling a magic white powder which he claims is a panacea for every illness and ailment, even cavities in teeth! The crowds are still thick about the Clinic; now a lantern is lighted and set on the doctor's table. The compounders are still handing down little packets of pills and powders, pouring medicine into uplifted bottles. At last it is over, and the day's reckoning is made — 787 Patients treated. A small day, this, for it often runs above a thousand! Tables are slid into place; hands are scrubbed; a very sick old man is lifted into the Ambulance to be taken to the hospital in Vellore. The day's work is over — or nearly so. Dr. Ida B. still has a call to make.

The ambulance stops in a village, and I follow the Doctor and the sensitive-faced Hindu gentleman, who leads us into the inner room of his house. There a very old woman lies on a mat on the floor, unconscious, and obviously dying. The family, at least a dozen of varying ages and relationships, hover about solicitously. There is nothing to be done, but Dr. Ida B. takes time to stroke the bony forehead and sunken cheeks, and to commend her friend of many years on the care he has taken of his mother. Then, going into an inner room, she spends an even longer time with a young sister of the household, who yesterday lost her new-born baby.

In spite of our weariness, it is a gay ride home, bumping through the dark, past towering carts and bullock bandies. The two young nurses sing two love songs in Malayan, accompanied by a rhythmic clapping of hands. One of the compounders improvises a drum from an empty tin can. A container of delicious puffed rice is passed around. We stop on the way to take on two more patients for the hospital — an old blind man with cataracts, and a woman who may, or may not be having twins. The mood changes. Somebody starts to sing, 'We are climbing Jacob's ladder', and we all join in. The lantern has been extinguished, and, with it, all barriers of race, or language, or culture. It might be the end of day at any youth institute around the world, after the campfire has died, and here is a sudden closeness with the Infinite.

'Every round'! I repeat, silently and humbly. Once each week, 52 weeks a year, for who knows how many years before we can begin to solve our problems — *our* problems — of desperate human need! A song of faith, and of incredible courage! Yet surely, my young fellow Christians, nobody has a better right than you to sing it. It is 8:30 when they drop us at the College bungalow — just 12 hours around the clock. 'We got through earlier than sometimes,' says Dr. Ida B. cheerfully!"

“HER WORKS DO FOLLOW HER”

Prepared for the Council Executive
by (Mrs. J. H.) JESSIE M. EATON, Orillia, Ont.

The recent death, in Los Angeles, California, of Miss Rachel Chase, in her ninety-third year, has stirred many memories in the minds of the older members of our Women's Missionary Society.

“Ray”, as she was affectionately called by her friends and colleagues, received her early education in Orillia, later graduating from the University of Toronto with a B.A. degree. From her childhood days, her concern for others, less fortunate than herself, was a dominant feature of her character; and when, in her nineteenth year, a branch of the W.F.M.S. was organized in her home Church, and she read of the countless numbers of women and children living in shame and misery in a Christ-less world, her heart turned to India. It was not until 1895, however, that the Board of the W.F.M.S. was financially enabled to send her to Indore, where she served with distinction, under the leadership of Dr. Wilkie. She was the first woman missionary to go to a foreign field, not only from the Presbyterian Church in Orillia, but from the town and neighbouring Community. She was later followed by others from our own Church — Miss Johnson going to Japan in 1905; Mrs. Wykoff to Africa in the same year; Mabel McLean, to Indore in 1912.

Before the completion of her first term, critical illness in her family made it necessary for her to return to Orillia, but her service in “The Master's Vineyard” was not lessened. Vitally interested in every phase of the Church's life and work, she gave a ready response to every call, but her chief interest was in work among young people, in Sunday School, Mission Band, and Christian Endeavor. There are those, among our present-day Board members, who can testify to the fact that their first interest in Foreign Mission work was born in “The Bright Sunbeam Mission Band”, under the tutelage of Miss Chase.

The eventide of this devoted woman was spent in California, where, until a few weeks before her death, she was engaged in Social Work, for which she was honoured, on her ninety-second birthday, by the Mayor and leaders of her adopted City. She has gone on before, but her works do follow her. Truly, she has earned the Master's commendation — “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

* * * * *

IN CHRIST!

“In Christ now meet both East and West,
In Him meet South and North,

All Christly souls are one in Him
Throughout the whole wide earth.”

DEVOTIONAL

by

MRS. A. S. CURR



MRS. A. S. CURR

"I will make all my mountains a way, and my highways shall be exalted."
Isaiah 49 — verse 11.

(This beautiful Worship Service was given by Mrs. Curr, Chairman of the National Committee, at the beginning of the National Presentation at the Annual Council Meeting, held in Rosedale Presbyterian Church, Toronto, Ont., last May. Speaking from the Council Theme (as quoted above), Mrs. Curr read also Psalm 143, verses 7 to 10. We are very grateful to Mrs. Curr for permitting us to bring this helpful and inspiring Worship Service to those of our members who were not present at the Council Sessions.)

As we read the writings of the prophet Isaiah, we see God giving comfort and exhortation to His Church. This writing points down through the ages, saying to the Church, "I will remove all obstacles." This is God's promise to His Church, which He fulfills with our help.

Let us look at some of the Mountains, which can become highways:—

1. *Mount Horeb*, or "The Mount of God." There Moses saw the burning bush, and turned aside. (Ex. 3) The Mountain became holy ground. Moses heard God's voice — "Come now, and I will send thee unto Pharaoh, that thou mayest bring forth the children of Israel out of Egypt." Immediately, Moses found himself hindered by a *Mountain of Excuses*. "What shall I say? I am not eloquent. I am slow of speech, and of a slow tongue." God gave him Aaron to go with him, at the same time saying to him, "I will be with thy mouth — and will teach thee what thou shalt say". (Ex. 4-12). The "Mountain" became the exalted "Highway of Service!"

2. *The Mountain of Doubt*. When Thomas was told by the disciples that they had seen the Risen Lord, he said, "Except I shall see — I will not believe," (John 20 — verse 25). Our Lord is often disappointed in His people because of their lack of faith. How often does He say of us, "O, ye of little faith, wherefore didst thou doubt?" The "Mountain of Doubt" *can* become the exalted "Highway of Faith". On this Highway, we walk by Faith — the hand by which we reach out to hold the answering hand of our Lord — the foot, by which we step out to follow Him — the eye, by which we look into His face, and know Him.

3. *The Mountain of Fear* — We might say that fear and doubt are twin Mountains, and again we hear our Lord, as He says — "Why are ye fearful, O, ye of little faith?" "The Mountain of Fear" *can* become the exalted "Highway of Courage" — courage to do, and say, the right things concerning our work; courage to make changes, where necessary.

4. *The Mountain of Preoccupation, or Self-Pity* — Here we are very busy thinking about ourselves, and what is going to happen to us. We are afraid of the future. We have an illustration of this, as we look at the two on the road to Emmaus. They walk in the beauty and quietness of a Spring evening, but their eyes see no beauty. Their hearts are saddened by the death of the Master, whom they loved; their heads are bowed as they talk quietly together. They are joined by a Stranger — something about Him warms their hearts as He talks with them. They bid Him stay, and share their evening meal. As He breaks the bread, they *know* it is the Lord. Their eyes are opened, and self-pity is gone. They are on the exalted "Highway of Divine Fellowship and Communion with the Risen Lord."

"O, may He come to warm the heart, and ease the heavy load,
And walk with us, as, long ago, He walked the Emmaus Road."

5. *The Mountain of Our Own Inability* — This causes us to shirk our responsibilities, and hinders our usefulness. This *can* become a "Highway of Usefulness", if we just remember that what we do, does not depend on *our* ability, but on our response to *God's* ability. Paul realized this when he said, "I can do all things through Christ, which strengtheneth me." (Philippians 4-13.)

6. *The Mountains we make out of Molehills* — St. Mark tells us the incident of the women on the way to the Sepulchre, to perform a loving service for their Lord. On the way, they questioned — "Who shall roll away the stone?" Or, as we would say — "How can we do this? It is too difficult." When they came right up to the difficulty it was not there! The stone was rolled away. They received a divine commission — "Go quickly and tell—!" Walking the exalted "Highway of Divine Commission", they carried the first Easter Message of their Risen Lord. All these "Mountains," which to

us are obstacles, are His stepping-stones to the broad "Highways of Service," and the heights of vision.

"The way was long, and the shadows spread
As far as the eye could see;
I stretched my hands to a human Christ
Who walked the night with me.
Out of the darkness we came at last
Our feet on the dawn-warm sod,
And I knew by the light in His wondrous eyes
That I walked with the Son of God." (Selected)

* * * * *

In Remembrance

Mrs. Ansley Milne	Duntroon, Ont.	Barrie Presbyterian
Miss Isabella J. McLennan	Paisley, Ont.	Bruce and Owen Sound Presbyterian
Mrs. Margaret M. Watters	Banff, Alta.	Calgary Presbyterian
Miss Mary Harvey	Banff, Alta.	Calgary Presbyterian
Mrs. John McIntosh	Wallaceburg, Ont.	Chatham Presbyterian
Mrs. F. K. Stewart	Windsor, Ont.	Chatham Presbyterian
Mrs. Alex Bryce	Toronto, Ont.	East Toronto Presbyterian
Mrs. William Hockney	Alma, Ont.	Guelph Presbyterian
Mrs. Fred Watson	Burlington, Ont.	Hamilton Presbyterian
Mrs. Robert Hilliard	Burlington, Ont.	Hamilton Presbyterian
Miss Agnes Morrone	Burlington, Ont.	Hamilton Presbyterian
Miss Gertrude MacDonald	Port Stanley, Ont.	London Presbyterian
Mrs. Florence Glenesk	Sudbury, Ont.	North Bay Presbyterian
Mrs. James Hamilton	Milverton, Ont.	Stratford Presbyterian
Mrs. T. D. Holmes	Milverton, Ont.	Stratford Presbyterian
Mrs. Grace Burnett	Victoria, B.C.	Victoria Presbyterian
Mrs. J. F. Boyd	Victoria, B.C.	Victoria Presbyterian
Mrs. John Findlay	Toronto, Ont.	West Toronto Presbyterian
Mrs. Agnes Fraser	Selkirk, Man.	Winnipeg Presbyterian

ANNUAL COUNCIL MEETING

The Annual Council Meeting will be held in Knox Presbyterian Church, Stratford, Ontario, from Monday, May 8th to Friday, May 12th, 1961, inclusive. Further information will be given later.

PRESBYTERIAN W.M.S. TRAINING CENTRES

1961

In the summer of 1961 there will be two W.M.S. Training Centres.

Dates and Places

JULY 11-JULY 15, 1961—Albert College, Belleville, Ontario

JULY 24-JULY 28, 1961—Alberta College, Edmonton, Alberta

Purpose

To provide opportunities, for those carrying leadership responsibilities in certain aspects of Women's Missionary Society work, to grow—

- in their knowledge and understanding of the Bible
- in an understanding of the Presbyterian Church and its work
- in their ability as leaders
- and in spiritual insight and fellowship

Who May Attend

Synodical
and
Presbyterial

{	Presidents
	Secretaries for:
	—Children's
	—Girls' (teen-age)
	—Adult work

—Officers of all Adult groups in the W.M.S. (Auxiliaries, Affiliated or Associate groups)

—Others delegated to attend by adult groups in the Society.

—A limited number of C.O.C., Explorer, and C.G.I.T. leaders interested in leadership skills.

Keep these dates in mind and watch for further publicity.

AS A GROUP WE MUST . . .

BE A LEAVEN FOR GOOD!

by MRS. GEORGE PECKOVER

NO GROUP is an island unto itself. Just as we, as individuals, are all part of each other and dependent upon each other, so each group and organization in the church is part of the Church as a whole, and has an influence upon the work of the whole Church. In the light of this, therefore, what help can we gain from the Parable of the Leaven? (Matthew 13:33)

Most of us have used a leavening agent in baking. We can imagine the results, if we forgot to include baking powder in a cake, or yeast in a loaf of bread. In Jesus' day, the leaven was a lump of dough, which had been kept over from a previous baking. This dough would ferment, and, when mixed with the other ingredients, changed the consistency of the bread. If the dough and the leaven are kept apart, neither has any influence upon the other. The dough will not rise without the aid of the leaven, and the leaven, if not used, will deteriorate and be wasted. The leaven, in the life of a Christian, is the power of the Holy Spirit. Like leaven hidden in the dough, so the Holy Spirit

enables us to encourage team-work within our group, and within our congregation.

Paul's continuous prayer was that his converts might abound in love — the outward sign of a genuine Christian. Where such love exists, it results in understanding and sympathy. Often the work and witness of our groups are hampered by petty differences, and misunderstandings. If we think of God's love for us, how can we let little things divide us? The leaven of God's love working within us would revolutionize our groups, by each individual submerging self in service to others?

Last month, we thought of the seed of the Word of God, falling on good ground to produce good fruit. How can an organization be a leaven for good within the congregation? What is our major task? Paul says that it is to edify or build up the Church. The first, and most important, way to strengthen our congregation is by prayer. In our individual private devotions, and in our group worship, we should pray for the work and workers of our

Church. Do you pray for your Minister, and for any problems that he may be facing in his work? Do you pray for the Kirk Session; for the choir; for the work of the Church School, and other organizations within your congregation? The power of the women of the congregation, united in prayer, could change the whole atmosphere and effectiveness of the local church. As this leaven spreads through the local scene, it gradually makes itself felt throughout the community, and the Church as a whole.

Another leavening agent is encouragement. Does your group take a friendly interest in the youth groups in the church? Do the leaders of the C.O.C., the Explorers, and the C.G.I.T. know that they can rely on you for more than just financial help? Most church workers are amateurs, and need our understanding and our faith. We do not build up the church when we criticize and find fault. It is easy to criticize — anyone can do that. Before you find fault with others, ask yourself whether you have any right to condemn. Have you tried to help, and could you do any better yourself, or would you want to do this job? It is hard to be critical, in a spirit of humility and understanding.

Lastly, does your group help to lighten the Minister's load? There are many things that women can do, to leave more time and strength for the Minister to do his special duties. Your Minister needs help

with visiting the sick and shut-ins. The women can give great assistance in integrating new members into the congregation. It has been discovered that among Protestants who move, nearly fifty percent are lost to the Church. Has your group any method of discovering newcomers, and helping to make them feel welcome in the community? The next step would be to find their Church connection, and put them in touch with the Minister concerned. Women have great opportunities for service within the Church. It is part of our Protestant heritage that we do not leave all the Church work to professionals.

If our groups are to be a leaven for good within our congregations, we must recognize that belief and conduct are related. If we are content with a hazy belief, then our conduct will show a corresponding laxity. In our worship and study periods, we increase and strengthen our beliefs. Like the merchant of old, we should seek the pearl beyond price. Next month we will consider our worship, and our programmes, as a means to finding the precious pearl of God's word for us.

* * * * *

This Is My Wish!

"God's love your guard, His light
your guide,
This is my wish for you,
My New Year's wish for you."

WORLD DAY OF PRAYER!

by (Mrs. E. E.) HILDA M. HALLMAN

As the women's groups of the churches look ahead to their programme and activities for the fall and winter, they will again earmark the first Friday in Lent for the World Day of Prayer Service. This day has come to be a "red letter" day, in the experience of a great host of women across the world. Something of the unity of the Church is experienced, as women of all stations, of all races and many creeds, come together in worship, to unite their hearts in prayer to Almighty God on behalf of our needy world.

The observance of the day in 1960 was of special significance to us in Canada, since our women were privileged to write the service. The theme "Labourers Together With God" proved a challenging one. In a day when modern science would free us from labour, we needed to be reminded of the fact that, for our self-preservation and the advancement of the Kingdom, we still need to be labourers, labourers together, labourers with God, without whose aid we can do little. Personally, I felt the theme of the service was descriptive of the volunteer workers from the women's groups of the various co-operating Communions, who assume the burden of sending out the World Day of Prayer materials across Canada. Truly they are labourers together, and their service is a labour of love, and a service to their God. We are indeed deeply indebted to them for their volunteer service.

That the interest and participation in the day is growing, was evident again this year in the requests for services from new communities, and from distant parts of the Dominion. Services were requested for the DEW LINE and those had to be sent out months in advance, in order to reach their destination in time for the planning of the service. A report from New York points up the fact that the day is receiving even wider recognition. In many communities, states the reporter, traffic came to a stop for a full "minute of prayer". In other communities, the Mayor issues a special proclamation for the Day.

That the women in Canada are in earnest when they pray, is evident from their willingness to support their prayers with their offerings. It was again gratifying to the Women's Inter-Church Council that the generous gifts of the women made it possible to continue our support of many Christian agencies, across the world, which produce and distribute Christian literature, in countries where literacy is advancing. The total offering of \$50,000.00 represents a slight increase over 1959, but the increase was not sufficient to enable the Council to respond adequately to all the 16

new appeals, which came from the four corners of the earth, asking for our support for worthy Christian literature projects. In their annual offering, the women of Canada are helping to bring light — the light of the printed page — to many who have lived in darkness for so long.

The prospects for the observances of the World Day of Prayer on February 17th, 1961, are limited only by the imagination of the local Planning Committee. If the attendance in your community has not been all you hoped for, the local committee will be dreaming greater dreams, and working toward their realization. Are there Communionists in your centre who have not been enlisted? This may be the year they are ready to join. In some communities women's organizations of the community have been enlisted. In some centres the provision of nursery facilities has made it possible to have the young mothers attend.

The service for 1961 has been written by our American neighbors. The theme which they have chosen is "Forward through the Ages in Unbroken Line". This year marks the 75th anniversary of the observance of the Day in the United States. We rejoice with our American friends in this achievement. In special recognition of this Anniversary, they are arranging Prayer Fellowships in key centres prior to February 17th.

Amid the tensions and fears of our world, may our World Day of Prayer in 1961 be a time when we not only voice the soul's sincere desires, but a time when we still our souls, that God can speak to us, and reveal to us His will for us and our world.

* * * * *

Your Prayers are asked

- for all new officers of Presbyterials, that, as each one undertakes her responsibilities, she may be concerned to know what is expected of her and to fulfil her duties.
- for all who plan for the meetings of the Synodicals, that the plans made may be such as will advance the Mission of the Church.
- For our Hospital Visitors as they minister to the sick, that they in seeking to bless others, may themselves be blessed.
- For those in our National Missions, who teach and give direction to children and young people, that, as they teach, they may have the joy of seeing fruits for their labour.
- For those who are serving in all our fields preparing the printed word for use in teaching the Christian faith. We especially pray for those who are preparing Sunday School materials and working in the congregations proclaiming the Gospel through teaching.

HUNGARIAN PRESBYTERIANISM IN CANADA

by REV. J. C. COOPER, B.A.

Assistant Secretary, General Board of Missions, Presbyterian Church in Canada

THE HUNGARIAN REVOLUTION of October 23rd, 1956 was like an erupting volcano, according to the description given by the Rev. Nicholas Novak at a recent meeting of the General Board of Missions. Continuing the metaphor, Mr. Novak pointed out that the pressure of Communist dictatorship on a freedom-loving people, over a period of years, raised the country's patriotic spirit to the boiling point. The more they boiled and seethed, the more pressure was put on them from above, until finally the populace simply exploded, and like white lava, flowed in all directions and was scattered around the world.

Within a year of the eruption, 35,792 refugees had arrived in Canada from Hungary. Mr. Novak pressed his metaphor further by suggesting that this volcanic flow into Canada had by no means cooled off and was still bubbling here and there, with odorous effects upon the surrounding communities. He concluded, however, that when lava cools and mixes with the native soil, it becomes a most beneficial fertilizing agent.

Actually this influx, so fresh in

our memories, is only the last of four major waves of Hungarian immigrants to this country, the first one arriving around 1895. In all, well over 100,000 people of Hungarian origin are living in Canada today. Approximately 28% of these are nominally Presbyterian, with a tradition of Presbyterianism at least as long as that of Scotland.

From the beginning, our Church has recognized its responsibility to minister to these fellow Presbyterians. Dr. James Robertson, Superintendent of Missions in Manitoba and the North West Territories at the end of the last century, visited Hungary and brought back with him two young Hungarian ministers to labour in what is now Saskatchewan. The Bekevar Church in that province, which celebrated its 60th Anniversary last summer, is a result of that pioneer work. It is a strong self-supporting Church, serving second, third, and fourth generation Hungarian-Canadians, now spread over hundreds of square miles of farmlands and towns.

The Rev. Calvin Doka, a son of this congregation, is able to perform an unique ministry in Abbotsford,

B.C., where the congregation is made up of Hungarian-speaking people, and non-Hungarian, English-speaking people. Each section has its own diet of worship in its own language, and its own Board of Managers, but there is a single Kirk-Session with both groups represented on it. This is a case of a minister whose mother tongue is English, perfectly fluent also in the Hungarian language of his forefathers, and proud to be able to minister to more-recent immigrants from the "old country."

Hungarian is the mother-tongue, however, of virtually all of our sixteen ordained ministers, and three student ministers, engaged in Hungarian work in Canada. Most of these have become bi-lingual, and thus are able to minister to the younger generation whose language is English.

This is done in a variety of ways. Some have two services — one in each language. Others have the main part of the service in Hungarian, for the parents, with a quarter of an hour in English at the end of the Service, for the young people, so that the whole family can attend Church and go home together.

This is an important consideration, because of the serious barrier that frequently comes between parent and child when they do not speak the same language. The parent does not understand the freedom enjoyed by children in Canada, and the child thinks the parent is old-

fashioned. When they have not the benefit of a common language, and even cannot worship together, they drift apart, frequently with tragic results. Where ethnic Churches have refused to become bi-lingual in the past, whole generations have been lost, as among the Ukrainians of Western Canada. A new milestone in the development of the Hungarian Churches was reached at the recent Conference in Calgary of our Hungarian ministers and elders. The Conference was jointly sponsored by the General Board of Missions and the Hungarian Ministerial Association.

As a whole, these Churches have cleared the bi-lingualism hurdle. The milestone consists in the new policies this fact makes possible. The following resolution was passed at the Conference: "That Hungarian city congregations be encouraged to reach out to unchurched people in their communities *outside their own language group*; (italics ours . . . ed.) i.e. mid-week activities, Church School, and English-language Services." In other words, without losing their own distinctive religious heritage and language, but by adopting also the *lingua-franca*, it is envisaged that these Churches have a mission to all people, regardless of ethnic background. Here is a minority group that refuses to yield to the temptation to cut itself off from the rest of Christ's Body, and to by-pass its missionary responsibility. That the desire is there to put the Kingdom of God first, and the na-

tionality second, important as is the latter, is the greatest assurance that the Hungarian contribution to Canadian Church life will not be lost.

The above resolution applies to city Churches. But what about the rural and town areas? Another resolution with the same spirit was passed, viz: "That the General Board of Missions encourage a policy of establishing Hungarian preaching points, with a view to establishing bi-lingual congregations, where there are no English-speaking congregations already in existence." This gives expression to a practice that has been going on for some time. For example, our Hungarian congregations in Abbotsford, B.C.; Oliver, B.C. (newly erected); Taber, Alta.; Kipling, Sask.; Delhi, Ont., and in a new subdivision of Brantford, Ont., are the only Presbyterian Churches in those places. All of these plan eventually to minister to non-Hungarian people, as indeed some of them do already. The above resolution encourages the Board of Missions to foster this as a missions policy.

It is interesting that all this missionary concern, and the desire for bi-lingualism which is necessary to be effectively missionary, has come from the Hungarian ministers themselves. While the Board of Missions, and, I am sure, the whole Church, welcomes this prospect of closer fellowship with our Hungarian brethren in Christ, it must be said also that the Hungarians have a rich

contribution to make to the Church — in their own way — and no one would wish them to lose their identity or heritage.

How can the W.M.S. show this closer fellowship in a practical way? The Calgary Presbyterial for one, has held its meeting in Calvin Hungarian Presbyterian Church in that city, and the W.M.S. ladies have come to know and love their Hungarian sisters there.

Is there a group near you that your ladies could visit? Here is a list of the congregations and preaching points with the names and addresses of the ministers—

Victoria and Nanaimo districts, B.C.

Mr. Paul A. Mezo,
2576 West 2nd Ave.,
Vancouver, B.C.

Vancouver, B.C.

Rev. Fred Metzger,
1003 S.E. Marine Dr.,
Vancouver, B.C.

Abbotsford, B.C.

Rev. K. Calvin Doka,
Box 151,
Abbotsford, B.C.

Oliver, B.C.

Rev. Sandor K. Meszaros,
Oliver, B.C.

Lethbridge and Taber, Alta.

Rev. L. Vietorisz,
1014-10th Ave. N.,
Lethbridge, Alta.

Calgary, Alta.

* Rev. E. Seress,
110-14th Ave. W.,
Calgary, Alta.

Edmonton, Alta.

— Rev. Gabor Dezse,
9734-106 St.,
Edmonton, Alta.

Saskatoon and Regina, Sask.

Rev. Thomas Nyaradi,
719 Avenue 1 South,
Saskatoon, Sask.

Bekevar and Kipling, Sask.

Rev. L. Fejes,
Kipling, Sask.

Mt. Brydges and London, Ont.

Rev. Attila Csizsar,
Mt. Brydges, Ont.

Delhi, Ont.

Dr. Leslie S. Pandy, Box 186,
Delhi, Ont.

Hamilton, Ont.

Rev. E. Ruzsa,
445 Wilson St.,
Hamilton, Ont.

Welland, Ont.

Rev. N. Novak,
Box 534,
Welland, Ont.

Windsor, Ont.

Rev. Wm. Lawson,
(Interim Moderator),
425 Victoria Ave.,
Windsor, Ont.

Toronto, Ont.

Rev. Leslie Bathory,
235 Major St.,
Toronto, Ont.

Oshawa, Belleville, Kingston, Ont.

Mr. Charles Komlos,
173 Walmer Rd.,
Toronto, Ont.

Ottawa and Prescott, Ont.

Rev. Kalman Toth,
140 Blackburn Ave.,
Ottawa, Ont.

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FAMILY TAKES CHARGE OF FRIENDSHIP HOUSE

by EDITH PATERSON

(For the kind permission to reprint this Article in "The Glad Tidings", we are indebted to "The Winnipeg Free Press", the well-known Manitoba Newspaper in whose columns this most interesting account of our new "Winnipeg Presbyterian Fellowship House" first appeared. We are sure that all our readers will join us in appreciative thanks. Ed.)

A SIMILARITY exists between social service work and plant and animal husbandry, believes a former horticulturist who is now a Social Service

Worker. Just as a flower or tree needs special care when newly transplanted, or a young animal needs help in adjusting to new surroundings, so do young people coming to the city for the first time require counselling and supervision.

This they will get from Mr. and Mrs. Robert Denholm, formerly of the dominion experimental farm at Morden, Man., and now house father and mother of the Presbyterian Fellowship House, and from their daughter, Catherine, Social

Service Worker and deaconess of the Presbyterian Church.

The pleasant house on Chestnut Street is a new venture of the Women's Missionary Society of the Presbyterian Church. It will serve primarily as a home-away-from-home for young people from the country making the adjustment to a new way of life.

Under the sponsorship of the church, Catherine Denholm has been working with the Indians and Metis in Manitoba since her graduation a year and a half ago from the Presbyterian Deaconess Training School, Toronto. She is a member of the advisory board of the Indian and Metis Friendship Centre. From her new office in Friendship House she will carry on with her work as counsellor and adviser, acting as mediator between employers and workers, and endeavouring to help these people who are learning for the first time to assume the responsibilities that go with city life. She makes several trips a year to the country, visiting the six Indian reservations in Southern Manitoba, served by Presbyterian missionaries.

She finds the contacts made in this way helpful in dealing with the problems that arise, when bewildered strangers arrive in the city.

Some of her enthusiasm for social

service rubbed off on her parents, not only after graduation, but when, as a student, she did Mission Van work on the Alaska Highway, and worked with immigrants in Montreal.

When the opportunity arose to be with his daughter in the work at the house, by a coincidence, Mr. Denholm was facing a change, caused by the dispersal of the herd of Hereford cattle formerly under his charge at Morden.

Although the house opened only a month ago, under Mrs. Denholm's supervision, it has taken on an air of well-ordered comfort, from the basement work-shop and recreation rooms right up to the spic-and-span quarters on the third floor, where three young men, formerly from an Indian school, are in permanent residence while attending technical school. "They keep their rooms beautifully" said the house mother proudly. "I think they are ideal students," said the house father, "they are so keen to make the most of their opportunities."

The house is also used as temporary accommodation for young people newly arrived in the city, and as well will be available as a young people's centre.

(The correct name is now "Winnipeg Presbyterian Fellowship House".)

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FACING THE UNKNOWN

"I face the unknown without fear,
I do not go alone,

I feel the presence of my Guide
As every step is shown."

THE ROLE OF CHRISTIAN LITERATURE IN THE WORLD CHURCH

by MISS MARGARET H. BROWN, M.A., B.Paed.

(Miss Brown, who served as a Missionary in China, and in Hong Kong, from 1913 to 1956, was for many of those years, the Secretary of the National Christian Literature Council of China, and actively engaged in the translation, production, and distribution of Christian literature of many types, in the language of the Chinese people — especially magazines and books for women and children. At the time of the Red occupation of China, she was home on furlough. Returning as soon as possible, she found that she could not get beyond Hong Kong; that the Christian Literature headquarters in Shanghai had been destroyed, along with all the presses, type and records; that no one was permitted to enter China, nor was it possible for anything to be brought out of China. At once, Miss Brown set up small headquarters in Hong Kong, gathered around her the few faithful Chinese fellow-workers who had escaped from China, and succeeded in producing and keeping in circulation, the beloved Children's Magazine, "Happy Childhood", long cherished throughout the years by the children of China.

From that small beginning came the present Christian Literature Publishing House in Hong Kong, and the Committee on Christian Literature for Overseas Chinese, which now sends out great quantities of Christian books, magazines, and literature of many kinds in their own language, to those thousands and thousands of displaced Chinese, who are refugees throughout South East Asia, and many other parts of the world. There could be no one better fitted to write on "The Role of Christian Literature in the World Mission of the Church", than Miss Margaret Brown. She now lives in Toronto, Ont., and is one of the representatives of her Church on the Women's Inter-Church Council of Canada. Ed.)

HAVE YOU EVER wondered what would have happened to Christianity had there been no Christian literature? Could the Church have survived without the writings of Matthew, Mark, Luke, John, Paul and the early Saints? Fortunately, there is no need to speculate. To the everlasting benefit of believers of all time, they *did* write.

What value Paul placed on the written word in his mission to the

Gentile world! He must have thought it supremely important or he would never have asked Timothy to bring "the books, especially the manuscripts", on that long and difficult journey to Rome. He knew well what weight books added to one's luggage, yet still he asked for them, along with the winter cloak he needed so badly. He knew, too, when asking, that the hour of his execution was drawing near. The Manuscripts may have been some of his own writings. Had anything happened to these, what an irreparable loss it would have been to the spiritual life of the Church!

Literature has played an essential role in the growth and spreading of all the great religions. Islam depended on its Koran, Confucianism on its "four books", and Buddhism on its classics. Speaking of the success of Buddhism in China, Rev. Lee Ching Ming said, at the S. E. Asian Conference on Christian Literature held in Hong Kong, that the secret of its success lay:— "In the fact that the literature they produced had roots deep in Chinese culture. They threw themselves into the work of propaganda so completely and wholeheartedly that their translations of Buddhist writings were done in the finest Chinese literary style." Large numbers of men came and took plenty of time to study the great volume of Chinese literature, until they became so steeped in it that they could make their translations sound like originals in the finest style, and could also produce originals acceptable to Chinese scholars.

Why were Christian missionaries not so successful as the Buddhists? Missionary records give some clue to the answer. Read through the findings of all the great Missionary Conferences, National and International, and you'll find a monotonous repetition of declarations concerning their belief in the importance of Christian literature, in the world mission of the Church. The Madras Conference of the International Missionary Council summed it up thus:— "There is almost unanimous agreement about the importance of Christian literature, and the consistent failure to achieve any results commensurate with the need."

Why? Obviously the Churches paid only lip-service to this great arm of the Christian enterprise. Always it remained a side-line. When it came to preparing budgets, Christian literature did not rank with medical, educational or philanthropic work, and much less with evangelism. Yet good Christian literature might have added greater effectiveness to the whole field of evangelism. What Church ever went out to recruit potential writers, and assure them of adequate time, after their arrival, to get really steeped in the culture of the new land? When someone already sent out, manifested some ability in this field, the Mission was usually unwilling to set him aside for this work. The main burden of production and distribution of Christian literature was left to Christian Literature Organizations, which had to depend for support on small favours from Mission Boards.

The International Missionary Council, a few years ago, became seriously concerned over the paucity of good Christian books in the areas of the Younger Churches. They initiated a programme, and sought-out competent and well-known authors to produce a series of short, simply-written, books, dealing with the doctrine, life and practice of the Christian Faith, and designed for world-wide circulation. Some tons of books have already been produced, translated, and published in some 40 different languages. They have had a quite remarkable circulation, and have made a valuable contribution to the work of the Churches throughout the world. Thus the I.M.C. has turned its lip-service into real service. But good as this effort is, it is still but a drop in the bucket. These other countries have a crying need for good Christian books written by their own nationals, in their native tongues, for their own fellow-countrymen. They need Commentaries, Christian Education text-books, Church Histories, which will include a comprehensive history of the Church in their own lands, and, above all, Devotional books written from the depth of their own experience and struggles in Christian living.

How can this be accomplished? There are, in all lands where Christians are, a small minority, and good Christian books are scarce. Christian men and women who have a desire to write from the depths of their Christian experiences, yet are so burdened with the duties laid upon them, and the necessities of supporting their families, have neither the time, nor energy, left for the very real labour required to produce a good book. Ample funds should be made available to enable these Christians to take time off — a year or two, or more, as the case may require — to write down what their hearts burn to say, without worrying about financing the family. Unless they can be set free, their ideas, like strings of cash left on the doorstep, will vanish forever, and the whole Church be poorer. It is the person who has lived in the thick of the struggle who will have the power to hold the interest, and touch the hearts, of bewildered and groping minds, in our confused and explosive world.

"What about Radio and T.V.?", you ask. Are they not likely to supplant the printed book? My answer is, they have not done so in Canada. Statistics show that the volume of literature produced and circulated is greater than ever, before these newer media came to bombard our eyes and ears. T.V. and Radio, rightly used, can be valuable aids to Christian work, but how often one gets merely a fleeting impression. Before there is time to absorb the idea, the picture is gone, and a new idea is presented. You cannot turn back the radio, to check on the exact meaning. We need the printed word to make full impact, and reach man's inmost soul. Literature has qualities beyond preaching, or the radio. It can be procured and studied without fear or favour. The individual may ponder it, quietly,

over a period of time, to find the truth which lies embedded in the words. The spoken word, or the picture on the screen, may have changing emphasis, according to the voice or gesture, but the written word is permanent and unchanging, and always accessible.

Perhaps the one branch of Christian literature to which the Churches have rightly given most attention is the Bible. We tend to feel justly proud, and not a little satisfied, with the records of publishing and distributing this Holy Book in 600 new languages in this century. The twenty-three Bible Societies of the world circulated 29,538,000 copies of the Scriptures — not whole Bibles mark you — in the past year, and yet they inform us that this is not even one copy for each *new* literate. And this the one branch on which each Church places greatest emphasis! How great is our failure in the whole field of Christian literature!

Today, whether we like it or not, we are in the midst of the cold war. The battle for men's minds is being waged, fiercely and constantly. The other side are convinced believers in the pen being mightier than the sword. It was reported at this year's Biennial Meeting of the Canadian Council of Churches, that the Communist countries are spending one and one half billion dollars annually, on cheap, easy, Communist literature in 100 languages. They don't merely concentrate on the Manifesto, nor do they depend solely on radio, though, listening to the continuous blare of propaganda that goes over the air from Moscow to the four corners of the earth, one might think they did. The Moscow Foreign Language Publishing House pumps more than four million subsidized books a year into India alone for the 72,000,000 adult Indians, who are potential readers.

The secular press challenges us on every hand. The time has surely come to advance along the whole Christian literature front, and to turn into reality our lip-service concerning its importance to the Mission of the Church — always remembering the advice of Dr. Samuel Zwemer:— "Be sure that the printed page carries a true message, and that we begin, continue, and end, this ministry of the Gospel in prayer." "It is no worldly warfare that we are waging. The weapons of our warfare are not weapons of the flesh, but are divinely strong to demolish fortresses — we demolish theories and every rampart that towers high in defiance of the knowledge of God." II Cor. 10: 3-5 (Moffat and Weymouth Translation)

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"But words are things, and a small drop of ink
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions, think."

(Byron)

PROGRESS ON OVERSEAS PROJECT

The School of Nursing and Nurses' Residence, Jobat, India.

Goal \$10,000.00

Amount received Nov. 30, 1960 3,619.00

Amount yet to be received \$ 6,381.00

May God show us all His will as we seek to quickly make these funds available, so that the buildings may be started and the work of training nurses maintained and increased.

SYNODICAL GIVINGS

JANUARY - NOVEMBER 1960

	1959	1960
British Columbia	\$ 4,600.00	\$ 5,401.80
Alberta	5,700.00	5,227.60
Saskatchewan	3,197.50	3,082.17
Manitoba	6,283.65	5,929.00
Hamilton and London	68,844.22	61,048.25
Toronto and Kingston	64,467.80	63,369.70
Montreal and Ottawa	34,800.00	38,139.50
	\$187,893.17	\$182,198.02

"MISSION TO CANADA"

From February to June, 1961, the famous English Evangelist, Tom Rees, together with a party of Ministers and laymen drawn from the various Protestant denominations in Great Britain, will be conducting a "Mission to Canada", during which every Province throughout the Dominion will be visited, beginning with Newfoundland and ending in British Columbia. The responsibility for organization will be entirely in the hands of Canadians, and in co-operation with Canadian Ministers, and the Executive of the Board of Evangelism and Social Action of our Presbyterian Church in Canada has given assurance of their co-operation and prayers. The exact dates when the Mission will be conducted will be found in the local Press of each Province.

CANADIAN COUNCIL OF CHURCHES

Thirteenth Meeting — November 3-7, 1960

by MISS LOUISE REITH, M.A.

THIS YEAR in our women's groups we are thinking of the theme "Into All the World Together". At one of our meetings we think of "How" we go into all the world together and find that one way is through our participation as The Presbyterian Church in Canada in the Canadian Council of Churches.

Every two years the Canadian Council of Churches holds a meeting where representatives of the member Churches and agencies meet to hear of the work accomplished by the various departments and committees of the Council. This biennial meeting was held in Knox Presbyterian Church, St. Catharines, November 3 to 7, 1960, and was presided over by the Very Rev. G. Dorey, B.A., D.D., LL.D. The eleven Presbyterian representatives attending included two women — Mrs. T. G. M. Bryan of Hamilton, and Miss Louise A. Reith.

The report given by the General Secretary, Dr. W. J. Gallagher, reminded those present that "The formation of the Canadian Council of Churches resulted from the flowing together of the movement of inter-Church co-operation within Canada and the ecumenical movement. Its antecedents were the Christian Social Council of Canada, the Joint Committee for the Evangelization of Canadian Life, the Religious Education Council of Canada, the Canadian Committee for the World Council of Churches, the Canadian Overseas Missions Council. It was inspired by the insights and aims of the ecumenical movement and by the sense of common responsibility for the mission of the Church in the world. In this Council our immediate concerns are the unity and the mission of the Church."

In reviewing the work of the Council over the two years since the last meeting, Dr. Gallagher stated, "First, the most significant thing about the Canadian Council of Churches is just the fact that it exists, and that so many of its activities have become routine. It is highly significant, and highly important, that with all our differences and divisions we nevertheless meet in the name of Christ. Secondly I remark again upon the extent and variety and relevance of the Council's activities. These reports range over wide fields, and they are all relevant to the life and work of the Churches."

Truly the reports ranged over "wide fields" and in every case indicated the sincere attempts to work together of the eleven member Churches together with the affiliated members, the National Councils of the Y.M.C.A.

and Y.W.C.A., the Student Christian Movement, and the United Lutheran Church in America, which works in friendly association.

The representatives attending the meeting were privileged to hear outstanding churchmen. On the evening of the opening day, the Rev. J. Robert Nelson, Th.D., of Princeton Theological Seminary, spoke on "The Unity of the Church", outlining the positive achievements and the setbacks to the unity of the Christian Church. Dr. Wilfred Scopes, Associate Secretary, International Missionary Council, emphasized the need for a study of the ministry. "Are new types of ordained ministry called for?" How are well-educated Christian laymen attracted to the ministry in the younger Churches? How can the best training be planned and carried out?

On Saturday night the Ministerial Association of the area entertained the delegates at dinner in the beautiful dining hall of Ridley College, at which the Rev. Emlyn Davies spoke forcefully on religious broadcasting.

On the Sunday evening, there was an Ecumenical Service of Worship in St. Paul Street United Church. The large sanctuary was filled to capacity. The sermon was preached by the Right Rev. Stephen Bayne, S.T.D., D.D., LL.D., D.Litt., Executive Secretary, Committee on Missionary Strategy of the Anglican Communion, who in a simple and graphic way stressed the oneness of all Christians in common allegiance to their Lord.

During the sessions the reports from the various committees told of the study and activities carried on through the Canadian Council of Churches — the study of such Commissions as that on Faith and Order; the work done by Inter-Church Aid and Service to Refugees, in assisting the movement of over 2,300 refugee immigrants to Canada since 1958; the concern of the Canadian Council of Churches in assisting through scholarships students from Overseas in Canada; the work of the Committee on International Affairs in working with government to endeavour to create better understanding between nations; the activities of the Committee on the Work of the Laity, in bringing together lay people for study and discussion.

The Department of Overseas Missions outlined the changing pattern of missionary contribution and common concern for theological education which will mould thinking towards the mission of the Church. It reported serious study in regard to the integration of the International Missionary Council and the World Council of Churches.

The Department of Social Relations reported the merger of the Christian Social Council of Canada with the Canadian Council of Churches. The report given by the Chairman of the Department, Professor Allan L. Farris, stressed that we "cannot separate concern for soul and body." The Department of Evangelism told of some 327 local Councils of Churches which were contacted at least six times a year, and of the increasing interest in Sector Plan projects.

The work of the Bible Society, and the Student Christian Movement was presented. It was noted how the witness of all Churches to the Christian faith is aided by these bodies. The challenge of bringing the Bible to all people in their own language and presenting Christ to students on University campuses, was effectively given by Rev. Kenneth MacMillan and Rev. Roy G. DeMarsh, respectively.

The Department of Christian Education told of the co-operation of the various denominations in the preparation and distribution of Christian Education materials and leadership training undertaken together. A most interesting and enlightening report on Religious Education in Canadian Schools was given by Dr. E. R. MacLean. Reference was made to the booklet "Religious Education in Canadian Schools" — Why it is permitted — Why it is necessary — by Dr. C. E. Silcox. This booklet is available from our W.M.S. Publications Department. This is a study document which it is hoped will be read widely. The Rev. Francis E. Vipond told of growing interest in the use and understanding of the Bible, and the increasing number of study groups.

The Missionary Education Committee reported its successful endeavour to bring together in conference representatives of the Churches to study together "The Biblical Basis of the Mission of the Church", and its continuing effort to promote serious study of this subject.

A report was given of the Summer meeting in 1960 of the World Council of Churches, and preparations for the meetings of the World Council of Churches and the International Missionary Council in New Delhi in 1961.

The work of the Women's Inter-Church Council of Canada was reported. It was noted that in 1960 the World Day of Prayer was observed in 145 countries. In Canada services had been held in 3,500 centres with contributions just under \$53,000.

The Committee on Chaplain Services in the Forces in its report noted the interest of many of the women's groups in army camps in the co-operative work being done in Vellore and Ludhiana.

These are some of the common concerns of the Churches of Canada which their representatives heard of and considered at the 1960 Biennium. The Presbyterian representatives were proud of the contribution made to the Canadian Council's work by our own Church leaders. Dr. E. H. Johnson, Executive Secretary for Overseas Missions of The Presbyterian Church in Canada, is the new Chairman of the Department of Overseas Missions of the Canadian Council of Churches, and we are very happy that Rev. Professor David W. Hay, M.A., D.D., who has contributed much to the Committees of the Council over the years, was chosen President of the Council.



Books you'll like!

Reviewed by LEETA McCULLY CHERRY

UNDER OPEN SKIES. By Mary S. Edgar.

Well-known, indeed, is the name of this Author, and well-beloved by hundreds of girls is the kind and understanding, well-read and far-travelled, woman of wide experience, who bears it. Miss Mary S. Edgar was for many years the Camp Director of the far-visioned Annual Camp held at Glen Bernard, near Sundridge, in Ontario, and this book is a very fine collection of the best of the Chapel Talks, given to her girls in the Chapel under the open skies. A true lover of nature, and filled with a realization of the never-ending wonder of the world in which we dwell, in these inspirational Talks, Miss Edgar, clearly and simply, brought to her listeners the wondrous revelation of God in His handwork, and her own sincere devotion to the Christian faith. All of this, she now brings to her readers in this most interesting volume, as well as a fine selection of her own verse — for Miss Edgar is also well-known as a writer of inspirational verse. Included, also, is a selection of prayers for campers. A book which everyone can, and will, enjoy, from pre-teen to Senior Citizen! Price — \$2.50.

STORIES OF THE BOOK OF BOOKS. By Grace W. McGavern.

This is a Friendship Press book, which is, in itself, a guarantee of high quality, and well-written interest. Part One is the fascinating story of "How Our Bible Came to Be"; in Part Two, the reader goes with "The Bible Into All The World", through a series of 24 engrossing stories which take us into the England of 600-750; to India in 1806; the New Hebrides in 1848; Canada, in 1855; New Zealand, in 1874; Madagascar in 1882; and then to Taiwan; Poland; Central America; Korea; Paraguay; Africa; Cuba; the United States; Japan; Mexico; Palestine; Peru; and Okinawa. In Part Three, "Incidents About The Bible", are filled with great interest and actual fact, and in Part Four, we find "Bible Words in Many Tongues." The whole 183 pages of this book are filled with knowledge and great interest, and it would be a very worth-while possession for any parent or teacher. Price — Paper, \$1.95.

THE PRESBYTERIAN WAY OF LIFE. By Dr. John A. MacKay.

The Author, who is known as one of the world's outstanding Presbyterian clergymen, and a distinguished leader of the Ecumenical Movement, was chosen by the Publishers to write "The Presbyterian Way of Life", for the "Way of Life Series" which includes books written by well-known religious leaders of the Episcopalian, Methodist, Congregational, Baptist, Roman Catholic, Jewish, and Christian Science faiths. In these volumes, each Author seeks to bring to life for his readers the essence of his Church.

Dr. MacKay, born in Scotland, was educated at the University of Aberdeen, and became the first Presbyterian Missionary to Peru. Later, he studied at Princeton Theological Seminary and in Spain; lectured and wrote for the South American Federation of F.M.C.A.'s; and for 23 years served as Professor of Ecumenics, and President of Princeton Theological Seminary. For seven years, he edited "Theology Today", and has written many books. He is a Past President of the World Presbyterian Alliance. In the first part of this book, he deals, under five headings, with "The Presbyterian Understanding of Life", in part two, the five Chapters follow "The Presbyterian Pattern of Life", under these subjects — Church Order; Presbyterians at Worship; The Church and The World; A Global Family of Faith; Presbyterians and The Church Universal.

At the close of his prologue, Dr. MacKay writes — "May this book be a contribution to an understanding of the 'Presbyterian Way'. In describing who Presbyterians are, and where they have come from, and in interpreting the classical core of Presbyterian belief, and the pattern of Presbyterian life and relationships, I take the occasion to distill my reflections upon the genius of Presbyterianism, and its unique place in the Church Universal. It is my deep desire that by the perusal of these pages Presbyterians, and others, may be inspired and helped to tread the Christian road toward the City of God." A valuable book. Price — \$3.50.

* * * * *

AS I GROW OLD

God keep my heart attuned to laughter
When youth is done,
When all the days are gray days, coming after
The warmth, the sun;
God keep me then from bitterness, from grieving
When life seems cold.
God keep me always loving and believing
As I grow old.

(Author Unknown)

GIRLS PREPARE FOR LEADERSHIP IN INDIA

by MARGARET LEASK, B.A., M.R.E.

Helen Macdonald Memorial School, Jhansi, India

HOW FAR do you travel to your school? Sarojini, a teen-ager in India, who attends the Helen Macdonald Memorial School in Jhansi, walks sixteen miles from her small village to the bus line. Her father, carrying her small tin trunk and roll of bedding on his head, accompanies her. After a tiring bus trip, there still remains a fifty-mile railway journey before they reach the School. Needless to say, Sarojini doesn't get home every week-end or even at Christmas. There are many girls like Sarojini, who live at such distances, or in such out of the way places, that they must stay at school for the whole year. In a land where prices are high and people have very little, it costs too much to make the trip more than once a year. It means, too, that father, or some older brother, has to leave his work to accompany them, for it is not customary for girls to travel alone.

Why then do girls travel so far? Are there no schools close by? In high schools in India, boys and girls usually do not study together. In many small places there are as yet no High Schools for girls. If

girls wish to get a High School education, they must go away to a boarding school, or study with a private teacher in their home. Even if there is a School in the village it may be a long distance from their home, and it will be difficult for them to travel to it alone. Most of the Christian parents prefer to have their daughters go to a Christian school, where there is Christian influence and teaching, and where they expect the Christian teachers to be more faithful and conscientious in their work.

What is it like at a boarding school in India? Suppose you come and live with us in Jhansi for awhile. I'm sure that you won't think that the hostel is much like home. You will live in a dormitory, with about twenty other girls. A bed and a small cupboard will be about all that you can call your own. Hostel life is a very busy one. You will take your turn at cooking the day's food for your group (rising at 4:30 a.m!). If you are a senior and a prefect, you will be responsible for seeing that the other girls in your dormitory carry out their duties properly. Saturday is wash

day. Saris will be washed on the stone slabs beside the hostel, and spread out on the ground to dry in the sun. When dry, they will be neatly folded and placed beneath the mattress of the bed for ironing.

In school, you will study many of the same subjects as in Canada — but you will have to learn them in Hindi! In Senior High School, there will be a choice between science and mathematics, and geography and economics. All will take Hindi, English, and Home Science. Perhaps you will think that sewing, cooking, physiology, first aid and home nursing, are very interesting and easy too, but, by the time a certain day in February rolls around, you will begin to feel a bit nervous. “Now just how do I bandage a broken finger? How many inches should there be between the shoulder and waist of my blouse? What do I do if someone swallows poison?” In February of each year, those who are writing the Provincial High School examination have practical examination in Home Science, with a government appointed examiner. That day you will have to cut-out and sew a blouse, or petticoat, or baby dress (first making your own pattern in correct proportions); cook some item of food; demonstrate bandaging; wash and iron some article of clothing; and answer oral questions on many topics. And now they say there are going to be similar practical examinations in science and physical education!

If you are interested in sports, there will be lots of badminton, volleyball, basketball, and other games and sports in the evening, and opportunity to take part in the district and regional sports meets. Girl Guides will be part of the programme, too.

A very important part of the school day will be the Worship Service in the chapel, each morning at the beginning of school, and the Bible Studies and worship together in the hostel. Through these, perhaps you will have the joy of coming to know Jesus Christ for the first time, or, as you worship and study together, you will learn more of Him and His purpose for your life. In Christian Endeavour, there will be opportunities of planning and carrying out your own programmes, and of meeting with other Christian young people in the city, for fellowship and fun. Through church and Sunday School, too, you will realize that you are part of the larger Christian family.

When girls in India finish High School, they don't have a great variety of trainings, or occupations, from which to choose, as do girls in Canada, but there are many opportunities for Christian service, and they have a very important part to play in the life of their country. There is only one trained nurse to every 43,000 people in India! Many Christian girls take nurses' training, and serve in Christian or Government hospitals. Some

of our graduates are serving with the mobile medical units among the Bhils, and in the hospital at Jobat. Josephine is in Government nursing service, and recently was caring for the mother of the President of India. Sarojini and Sosan are studying medicine at Ludhiana. Some, because they have had opportunity of taking science in High School at Jhansi, are continuing science at college, and hope to teach it. Others take teacher's training after high

school. One of these, Nalima, is teaching science in a teacher's training school. Others are helping to fill the great need in the villages.

Some of you who read this will be planning and preparing for your life's work. Will you take some time to think of the girls in the Helen Macdonald School, whose education you help to support; and, as you think of them, pray for all the young people of India, who have such great responsibility in these days?

* * * * *

NEW LIFE FOR C.G.I.T.!

Not for forty years has such a notable opportunity for advanced training been offered to C.G.I.T. leaders, as will be offered from July 22-29, 1961 at Bishop's University, Lennoxville, Quebec.

This coming event may well be regarded as a "Summit Conference". A high ranking staff, and 250 promising leaders from all parts of Canada, will confer on subjects of prime importance to the Canadian Girl In Training movement, such as, a new look at leadership; the role of the Canadian Girl In Training in the world Church; the value of Bible Study in the small group; a new understanding of the teenager; and meaningful worship. Every possible opportunity will be given for a free exchange of ideas between staff and delegates, through study groups, work groups, recreational activities and free time. As all work and no play makes Jill a

dull girl, fun and frolic will have its rightful place in the programme.

Bishop's University is an ideal setting for a conference. It is beautifully situated in the Eastern Townships of Quebec, secluded yet accessible, and is adequately equipped to provide attractive meeting spots, comfortable sleeping accommodation and delicious meals.

Already keen interest in the conference is mounting. Aiming at limited registration, a fair quota of delegates has been allotted to each province. Only leaders who are active church members, at least eighteen years of age, with one or more years' experience, and with the intention of continuing, are eligible to apply. From the 250 delegates, a special group will be selected in advance for intensive training, which will equip them to act in an advisory capacity.

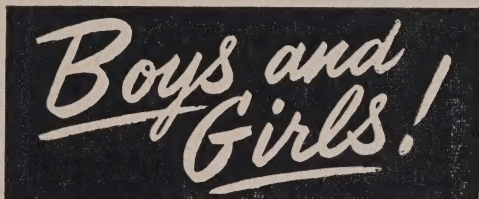
The cost of registration, room,

and board, amounts to \$65.00. It is hoped that many Women's Church Groups, and Boards of Christian Education, will feel compelled to finance, either in full or in part, the expenses of a delegate to this conference. Your provincial C.G.I.T. office will gladly furnish further details.

Such a conference will have far-reaching results. It will revitalize the C.G.I.T. movement. The youth pro-

gramme in many churches will feel its impact, as better-trained leaders are made available for consultation, or for assuming responsibility. And, unless we are hitching our wagon to a star, the work of the Kingdom of God will advance in some measure, as 250 young people, recreated after a week "apart", and rededicated to the cause of Christ, go out across the Dominion spreading their wholesome influence "from sea to sea".

* * * * *



HELLO BOYS AND GIRLS . . . THANK YOU!!

by FRANCES D. NUGENT

"Mrs. Turner! Mrs. Scott! Is it here? Is it here? Did it come?"

"Yes, boys and girls, it came," laughed Mrs. Turner as her breathless Explorers, and Mrs. Scott's equally breathless C.O.C.'s came running into the church school room.

In no time at all, their coats were off, and the children were seated by their leaders waiting excitedly to learn of their friend Penny's next adventures.

"You'll remember," began Mrs.

Scott, "that Penny's last letter told of her visits to the Chinese Missions, Children's Centre, and W.M.S. vans right here in Canada. Well, she's far, far, away now. This letter is from Japan — and now, here it is:—

"Hello Boys and Girls,—

A few days ago, we arrived in Japan. There's someone here in Japan I want to tell you about. That someone's name is Kim, a little Korean boy.

We met Kim the other day at a church meeting in Kyoto, one of the Big cities in Japan. He asked me to visit him the next day at his house. The next morning, I was up bright and early, and, with a little map Kim had drawn for me telling me how to get there, I started off, — up one street, down that one, and around another. What a long way it was, but finally I got there!

Kim doesn't really live in a house, as we think of houses. His Daddy has been sick for many months with an illness that makes him cough a lot, and keeps him very weak. Some days he can't get up from his mat at all. He wants his family to live in a nice house, but the shack is all he can give them right now.

It's no bigger than some club-houses I've seen boys make in their back-yards in Canada, but his Mummy tries to keep it as clean and neat as she can, and it's home to Kim, his little brother Choi, and baby sister Kiyo.

Kim came running to meet me as I came down the road. 'You're just in time,' he said. 'You're just in time to go to nursery school with us.' First, he took me to his house to meet his Mummy and Daddy and Choi and Kiyo, — and then, 'Come on,' he said, 'the others will be along in a minute.'

Soon, boys and girls started to come along the road. I wondered where the church was. Was I ever surprised! It wasn't in a building at all! It was right out in front of

Kim's place. What fun everybody had, and of course Kim and I joined in the fun. I learned a new game too. It's called Mek Konk.

We all stood in a straight line, with an equal number of stones in our hand. Kim was first in line, and so he was 'it' first. He held out both his hands, closed, for the one next to him to guess which hand the stones were in. He guessed right, and so Kim had to give him his stones. The next one guessed wrong, and she had to give Kim as many stones as he held in his hand. And so it went, until Kim got to the end of the line, and then it was the next one's turn. In the end, the one with the most stones was the winner. Boya, a little girl who lives next door to Kim, won. I had only one stone left! I guess I'm not a very good guesser — but it was lots of fun.

Soon, Kim's Mummy came out, and do you know what? She was the teacher! First, we sat down on the ground and bowed our heads and thanked God for the new day, for friends, and for happy times together. Then, Kim's Mummy told a story about Jesus, and how He loves all children everywhere. When it was singing-time, the boys and girls sang many songs.

One song went like this:—

Yeh-soo sah-rahng hah-shim un,
Kuh-soo hah-shim mah-ril-leh.
Ou-ree dul-un yahck-ah-nah,
Yeh-soo kwon-seh mahn-toh-dah.
Nahl sah-rahng hah-shim.
Nahl sah-rahng hah-shim.

Nahl sah-rahng hah-shim.
Sung Gyung eh soo-shum neh.

You may think you don't know it, but you do. It's one you've been singing ever since you can remember. It's 'Jesus Loves Me'. That isn't in the kind of printing Kim would have used, but it's so you can read it the way it sounds.

They sang another song too, — one called 'Bright Moon'. It was a song their Mummies used to sing, when they were little girls back in Korea. It was such a pretty song, and one I'm sure you would like to learn too.

Soon, nursery school was over for the day. When the children were gone home, I talked to Kim's Mummy. She told me, that before Daddy got sick, they had lived in another part of the city, — near one of the churches. The whole family went to church and church school on Sunday and to meetings during the week too. In some classes she had attended, she had learned how to teach boys and girls about Jesus.

Now, the church was a long way off. Only now and then could she get there. She was very sad at first, but one day, she thought, 'Maybe I can be a missionary right here'. The next time she saw the minister she talked to him about it. He was so pleased and excited that he almost jumped up and down for joy.

'Of course,' he cried, 'of course! What a wonderful idea! The little children there have no place to play, and no one even to help them play.

Most of the Mummies and Daddies have not heard of Jesus, so the boys and girls haven't either. You could start a nursery school. What a wonderful idea!'

And that's how it started. It keeps her busy, but how happy she is. Every morning, the boys and girls come to their out-door nursery school (on rainy days they squeeze into the house, though how they do it, I don't know), and in the afternoons, sometimes the Mummies come, and ask questions about the Bible. Of course, Kim's Mummy is always happy to answer as many as she can.

Just before I left, she said, 'Pen-ny, will you say thank you to the boys and girls in Canada for us, — for the boys and girls you met today, for Kim's Daddy, for Kim, Choi, Kiyo and me? The money they have given during the last few years to their missionary money project for helping children around the world, has done so much for us here in Japan. Our nursery school isn't much, but it's because of their help in giving us the things we need that we have it at all.

Someday, we hope to have a church building nearby. Then we'll have our nursery school there. Perhaps Canadian boys and girls will help to build it. Perhaps when they grow up, they'll be missionaries, and come here to help us. We need their help. We need it so much!'

Well, it was quite a day, the day I visited Kim. Our next stop will be on the tiny island of Taiwan —

better known, perhaps, as Formosa.
'Bye now.

Love,
Penny."

(P.S. Leaders, the game *Mek Konk*,
is in the book 'Children's Games
From many Lands' on page 70, and

the song 'Bright Moon' is on page
75 in the book 'The Whole World
Singing'. Do teach them to your
boys and girls, won't you? And do
remember to send your group's con-
tributions to the children's mission-
ary money project.)

* * * * *

The Queen with the Women, When She Attended the "Reformation Assembly" of the Church of Scotland, in Edinburgh

A GREAT COMPANY of women, joined together in an act of worship, in solemn thanksgiving, repentance, and remembrance, filled the Usher Hall, in Edinburgh, Scotland, on the afternoon of the opening of the General Assembly. "Ear and heart await Thy leading" sang the Choir, and we were led through prayer and praise into remembrance of what the Reformers had done in giving the Bible its rightful place in every home, and in giving the voice of the people its place in the worship of God.

A Celtic cross of American teak-wood was presented, by the Presbyterian women of America, to the women of the Church of Scotland. Dr. Elizabeth Hewat spoke of what the message was for today of the four great rediscoveries of the religious revival of the 16th century — first, the centrality and adequacy of the Lord Jesus Christ; second, the rediscovery that, in Jesus, and behind Jesus, was God; third, the relevance and wonder of the Bible; fourth, the new meaning given to the Church. "The Reformation", she said, "marked a tremendous flowering of group study of the Bible. At nearly every Protestant fireside, the Bible became a thrilling and valued subject of conversation. Are we, the heirs of the Reformation, working this out?"

Some minutes later, there was a deep, enchanted pause; a flash of vivid turquoise on the platform stairs — we sang "God Save the Queen"! There was almost the same breath-catching moment of splendour as there had been when Her Majesty, the Queen, entered the Throne Gallery of St. Giles Cathedral, and stood before the Throne as the General Assembly was constituted, earlier that afternoon — a regal, radiant figure in her full-length turquoise gown and jacket — to bow three times to the Assembly — the first time a Sovereign had attended the opening of a General Assembly of the Church of Scotland in 358 years!

Now she stood before the women of the Church, in the perfection of her composure; the delicate features smiling; the light voice saying that whereas, half an hour earlier, she had been present with the Fathers and Brethren of the Kirk, now it was her great pleasure to meet their mothers, and sisters, and wives. It was in the time of the Reformation, said the Queen, that the ladies of the manse had been given the place of honour that they had rightly held ever since. Together with the Ministers and Elders, the women of the Church had fulfilled an indispensable task in training the young, caring for the elderly and infirm, and in the adornment of the House of God. Moreover, in the task of building the Christian Home, the ladies of the Church of Scotland were setting a wonderful example. "I am glad", said our Queen, "to have an opportunity to assure you of the warm place which you hold in my affections." Mrs. W. C. Hay, President of the Women's Guild, offered the Queen our affectionate and loyal greetings, and congratulated the Duke of Edinburgh on facing the Audience which some men had found formidable!

So to conclude, we sang "Now thank we all our God, with hearts and hands and voices". The Queen departed, turning to look back and wave with extraordinary grace. (K. R.)

(With acknowledgement to "Life and Work", the Record of the Church of Scotland, from which this Article is appreciatively reprinted.)



PHOTO—COURTESY EDINBURGH EVENING NEWS

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. J. HOGG
639 MOSS STREET
VICTORIA, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL — The Thank-Offering Meeting of the Senior W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Victoria*, had a large attendance of members and friends, to hear the Guest Speaker, the Rev. A. A. Rattray, speak on his personal experiences in National Extension Work. Vice-President, Mrs. James McNeill, presided; Mrs. F. Greenway was Soloist; and Mrs. A. G. MacDonald thanked the Speaker. Tea was served at the close of the meeting.

Mrs. A. McAvoy was Guest Speaker at the Thank-Offering Meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Nanaimo*, when Mrs. F. E. Adolph presided, and Mrs. A. K. Young was pianist, Mrs. A. Rowan gave the Offering.

WESTMINSTER PRESBYTERIAL — Brigadier Flora Pyke, of the Salvation Army, spoke at the Thank-Offering Meeting of the W.M.S. Auxiliary of Mount Pleasant Presbyterian Church, *Vancouver*, and Mrs. Audrey Wieler was Soloist, accompanied by Mr. Donald Morrison. Miss Annie Bissett, of the Young Women's Fellowship, con-

ducted the Worship Service.

The Minister, the Rev. N. G. Robertson, introduced Miss Ruth Yeandle, the Guest Speaker, at the Thank-Offering Meeting of the W.M.S. Auxiliary of St. Paul's Presbyterian Church, *Vancouver*, when Miss Yeandle gave an interesting address, illustrated with pictures, of her recent trip to the *Orient*. President, Mrs. W. W. Stewart, presided, and Mrs. Barrie Robinson gave the Dedication Prayer. Mrs. Gentel sang, and the Rev. Mr. Robertson closed the Meeting with prayer, after which a Social Half-Hour was enjoyed.

At the Thank-Offering Meeting of *West Vancouver* W.M.S. Auxiliary, Mrs. Earle Fox, President of *British Columbia* Synodical was Guest Speaker, and the theme "Thanksgiving and Thanksliving" was emphasized throughout. President, Mrs. J. A. Davidson, presided, and the Responsive Reading from "The Glad Tidings" was used. Mrs. M. Gilmour conducted the Devotional Period, stressing the need of friendliness, both inside and outside the Church, and especially to aged folk. Mrs. A. Gosse gave Council Reports on Welcome and Welfare, Literature, and Home Helpers Departments. Mrs. M. C. Williams was Organist, and Mrs. B. J. Wallis presented the Vote of Thanks. The Rev. S. L. McIntyre pronounced the benediction. Refreshments were

enjoyed at the close of the afternoon.

At the Thank-Offering Meeting of the Senior W.M.S. Auxiliary of St. Aiden's Presbyterian Church, *New Westminster*, Miss Su Kang, a Formosan student of Theology at Knox College, *Toronto*, was Guest Speaker. Miss Kang gave a very informative talk on *Formosa*, and stressed the difference between Buddhism and Christianity.

ALBERTA

MISS C. G. HILLOCKS
729A 14TH AVE. S.W.
CALGARY, ALBERTA
PRESS SECRETARY

CALGARY PRESBYTERIAL — The Semi-Annual Meeting of Alberta Synodical was held in Knox Presbyterian Church, *Red Deer*, with President, Mrs. G. Anderson, in the Chair. Morning Worship Service was conducted by Mrs. D. Paterson, of *Lousana*, the theme being "The Fire of God". Miss Norma Kennedy, Regional Secretary, was appointed Convener of the Committee to organize a Work Shop, to be incorporated into the Annual Synodical Meeting, this to involve everyone, with special emphasis on Adult Secretaries. Satisfactory Reports were presented by all Secretaries. Luncheon was served by the Knox Church ladies.

Six representatives of the World Mission of the Presbyterian Church addressed groups of men, women and children at Special Meetings held in the Presbyterian Churches

of *Calgary*, during their November visit, and also occupied pulpits of these Churches on Sunday Morning. These were — Dr. James Dickson, *Formosa*; Miss Margaret Kennedy, *India*; Rev. H. C. Doka, of the *Hungarian Church in Canada*; Dr. John A. Ross, Dean of St. Andrew's Hall, University of *British Columbia*; Rev. R. G. Krepps, the *Canadian Indians*; and Rev. C. P. McKinnon, the *Frontier Missions*. They spoke of "Missions and the Missionary Life". A Rally for all Presbyterians and their friends was held in Grace Presbyterian Church on the Sunday evening.

EDMONTON PRESBYTERIAL — A Workshop Training Course for Adult Workers was held in Westmount Presbyterian Church, *Edmonton*, when classes were held for adult, children, and youth workers, under the leadership of Mrs. O. Nugent, Miss Norma Kennedy, Mrs. G. E. O. Scott, Mrs. J. Rae, and Miss Mollie Harbek. Bible Study was conducted by Miss Kennedy, and Mrs. J. Richard spoke on "Making Use of the Glad Tidings". Mrs. J. Campbell conducted the Devotionals; Miss Margaret McLagan, of *Calgary*, conducted the Sing-Songs; and President, Mrs. G. Milson, welcomed those attending. The C.G.I.T. Group of Westmount Church served lunch.

MACLEOD PRESBYTERIAL — The Afternoon Study Group of the W.M.S. Auxiliary, of St. John's Presbyterian Church, *Medicine Hat*,

at a recent meeting presented a corsage to Miss Katharine MacDonald, in appreciation of her faithful work as Treasurer of the Group for seventeen years. President, Mrs. G. E. Elder, made the presentation.

RED DEER PRESBYTERIAL — The W.M.S. Auxiliary of Knox Presbyterian Church, *Carstairs*, held a Pot-Luck Supper for the congregation, with a Concert later, in which each Organization of the Church was responsible for a part. The Study of *Africa* was completed this year, culminating in an "African" meal, and, at the Thank-Offering Meeting, the Guest Speaker, Miss Mary Kirker, of *Red Deer*, told of the recent trip she, and Mrs. G. Anderson, President of *Alberta* Synodical, made to the *Peace River* Presbyterian, where they met with W.M.S. members at *Peace River*, *Wanham*, *Blueberry Mountain*, and *Brownvale*.

PEACE RIVER PRESBYTERIAL—When the Executive of this Presbyterian met at the home of the Rev. and Mrs. Paul MacKinnon, *Dawson Creek*, plans were made for the Twelfth Annual Meeting to be held in *Grande Prairie*, in February. Guest Speakers will be Synodical President, Mrs. G. Anderson, and Miss Norma Kennedy, Regional Secretary. The Nominating Committee prepared a slate of Officers for 1961.

SASKATCHEWAN

MRS. W. W. DOUGLAS

307-2ND STREET

WEYBURN, SASKATCHEWAN

PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL — The Christina Mills Auxiliary of the W.M.S. of St. Paul's Presbyterian Church, *Prince Albert*, met at the home of Mrs. S. Baird, with President, Mrs. W. J. Hislop in the Chair. The Thank-Offering Service of Worship from the October "Glad Tidings", was used, and Miss Betty Lou Whetter reviewed the Magazine. Miss Isabelle Nevit reported the interest and value of the Summer School she attended in *Saskatoon*, stressing especially the interesting Speakers — Miss Margaret Kennedy; Miss Hildur Hermanson, and Mr. Alex Joshua, of *India*, Miss Isabelle Bailey presented an excellent Book Display. Lunch was enjoyed at the close of the Meeting.

Thirty-five girls, from practically all points of *Prince Albert* Presbyterian, attended the Girls' Rally in *Melfort*, when Miss Margaret Boyd, Regional Secretary, conducted a Bible Study, and Miss Ada Wade, Deaconess from *Prince Albert*, led in the Worship Service. Various Groups took part in the Programme. Camp Reports were heard, and Darlene Sauers, of *Tisdale*, reported on Camp Council. A Sing-Song was enjoyed by all.

The C.G.I.T. Group of Prince Albert was hostess recently to the members of the C.G.I.T. of the Mistawasis Indian Reserve, and a time of good fellowship and fun was enjoyed by all.

MANITOBA

MRS. R. A. DAVIDSON

315-12TH ST.

BRANDON, MANITOBA

PRESS SECRETARY

BRANDON PRESBYTERIAL — Delegates from *Brandon*, *Carberry*, *Minnedosa*, *Neepawa*, *Portage la Prairie*, and *Sioux Village*, attended the Sectional Rally of this Presbyterian held in Zion Presbyterian Church, *Wellwood*, with President, Mrs. R. J. Hood, of *Carberry*, presiding, and the Rev. David Smith conducting the Opening Devotions. "Into All The World Together" was the Rally Theme. Four Workshop Groups were in charge of Mrs. O. S. Stapleton, assisted by Miss Sandra Henry and Miss S. Fraser, C.G.I.T.; Mrs. David Smith, Explorers; Mrs. J. J. Thomson, C.O.C.; Mrs. E. Leeson, Officers. Miss Doreen Worden, Deaconess in *Brandon* Presbytery, introduced the Adult Mission Study, and Mrs. R. J. Hood gave highlights of the Annual Council Meeting. Miss Jeanette Whyte and Miss Lynne Turner, accompanied by Miss Audrey Graham, sang a duet at this session.

The C.G.I.T. Groups of Knox Presbyterian Church, *Carberry*, attended the Dinner and Evening Session, and the Zion Church School Choir sang. Delegates were welcomed by Mrs. W. Wells, of Zion W.M.S. Auxiliary, to which Mrs. J. S. Cramer replied. Miss Catherine Denholm, *Winnipeg*, told of the new Presbyterian Fellowship House, and

of her work among the Indian young people, as they become adjusted to urban life and employment. Mrs. C. Kellie spoke about the Anniversary Special Projects, and Dr. C. H. Holleman, recently returned from *Taipei, Formosa*, and the MacKay Memorial Hospital there, told of his 41 years as a Medical Missionary in *China*. Mrs. Holleman spoke briefly of her work there as his helpmate. Mrs. E. Leeson sang, and the Rev. David Smith closed the Rally with prayer.

The South-Western Area of *Brandon* Presbyterial held its Sectional Rally at *Virden*. President, Mrs. R. J. Hood, of *Carberry*, presided, and the seventeen-voice Choir of the Indian Residential School, at *Birtle*, contributed much to the Programme. The School Principal, Mr. N. Rusaw, told of the work of this School, and said that he felt the work of the W.M.S. now is to educate all Canadians to accept the Indian people on an equal basis with themselves. Guest Speakers were Dr. and Mrs. C. H. Holleman, who served for 41 years as Missionaries in *China* and *Formosa*. Miss Catherine Denholm, W.M.S. Deaconess in *Winnipeg*, also spoke and showed slides of the new Presbyterian Fellowship House there.

Workshops for Officers, Children's Work and Girls' Work, were conducted by Mrs. W. McNeill and Mrs. T. K. Agnew, of *Hartney*; Mrs. D. Smith of *Neepawa* and Mrs. T. Black of *Brandon*; Mrs. A.

McDougal, of *Neepawa*. The Presbytery Deaconess, Miss Doreen Worden, introduced the Adult Mission Study for 1961. Mrs. E. W. Harper and Mrs. A. Kellie were in charge of arrangements.

When the W.M.S. Auxiliary of First Presbyterian Church, *Portage la Prairie*, met for the Thank-Offering Meeting, President, Mrs. W. H. Vopne presided, and the Guest Speaker was the Rev. Morrison of St. Andrew's Crescent Heights Church. Mrs. H. L. Henderson conducted the Worship Service, assisted by Mrs. P. Andrews and Mrs. S. Swabuk. Mrs. H. Falk received the Offering, and Mrs. G. Ferguson presided at the organ. Lunch was served by the hostesses, Mrs. G. Colly, Mrs. J. Collier, and Mrs. Phillips.

Special music by two C.G.I.T. Groups, under the leadership of Misses Pat Hood and Mary Simon, was a feature of the Thank-Offering Meeting of the W.M.S. Auxiliary of Knox Presbyterian Church, *Carberry*. The President, Mrs. J. S. Cramer, presided, and the Devotional Period was given by Mrs. C. Johnston and Mrs. G. Oliver. Miss Catherine Denholm, Guest Speaker, of *Winnipeg*, showed slides of the new Presbyterian Fellowship House, and, in her address, spoke of the lessons regarding "integration", which are to be learned from the Bible. Mrs. N. Johnson was Organist and Mrs. H. Christison received the Offering.

Knox Presbyterian Church, of *Carberry*, now has four C.G.I.T. Groups, with a total enrolment of thirty-three. Leaders are Mrs. R. J. Hood, Miss Pat Hood, Miss Mary Simon, and Mrs. A. R. Calvert. Presidents are, Mary Lynn Middleton, Lesley Harburn, Lois Graham, and Shirley Strain, and the Department President is Cheryl Orr. Nine members were initiated at a recent Initiation Party, and a Sacred Initiation Service on a Sunday evening is now planned. The C.G.I.T. Groups attended the *Wellwood* W.M.S. Sectional Meeting to hear the Guest Speakers, Dr. and Mrs. Holleman, recently returned from *Formosa*, and Miss Catherine Denholm, of *Winnipeg*.

WINNIPEG PRESBYTERIAL — "Open House" was held, under the auspices of this Presbyterial, at the newly-organized Presbyterian Fellowship House, in *Winnipeg*, when guests were received by Mrs. F. Lloyd Jones, Presbyterial President; Mrs. Cormack Smith; and S. V. A. Gordon. Mr. and Mrs. R. Denholm, formerly of *Morden*, are in charge of this much-needed Fellowship House, where our Indian Young people, now working or studying in *Winnipeg*, are welcomed to "a home away from home". A large number of guests attended the Tea, convened by Mrs. Douglas H. Ross, and learned at first hand of the work now being carried on there.

A Life Membership Certificate was presented to Mrs. Robert Den-

holm from the members of the W.M.S. Auxiliary of Knox Presbyterian Church, *Morden*, by Mrs. Ernest Henderson, on behalf of the Auxiliary, and Mrs. McBain Dudgeon made the presentation of the gold Membership Pin. Mrs. Denholm will be greatly missed in her Auxiliary, and the members wish her, and her husband, much happiness in the new W.M.S. work they have undertaken at the Presbyterian Fellowship House in *Winnipeg*. Mrs. W. Hamilton was hostess for this occasion.

HAMILTON AND LONDON

MRS. GEORGE CLELAND
LISTOWEL, ONT., R.R. 2
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — Miss Margaret Ramsay, home on furlough from *British Guiana*, was Guest Speaker at the Thank-Offering Meeting of the W.M.S. Auxiliary of Knox Presbyterian Church, *Walkerton*. At least 27 more workers are urgently needed in *British Guiana*, she said. Mrs. Rowand thanked the Speaker, and presented to her a gift from the Auxiliary. Guests from the neighbouring Churches, and from *Hanover* were present.

At the Thank-Offering Meeting of the W.M.S. Auxiliary of *Burgoyne* Presbyterian Church, Mrs. W. Macke, of *Port Elgin*, the Guest Speaker, showed interesting slides, and told of their work as Missionaries in *Africa*. Mrs. B. Esplen

presented the Vote of Thanks. A Social Hour followed the meeting.

Mrs. C. J. Whittington, President of the Home Circle, presided at the meeting of the W.M.S. Auxiliary of St. Paul's Presbyterian Church, when Miss Margaret Ramsay, of *British Guiana*, was Guest Speaker. Devotions were taken by Miss Janet Virtue, Mrs. S. W. Vance, and Mrs. J. T. Broadbent.

The Mary Oswald W.M.S. Auxiliary of St. David's Presbyterian Church held a Shower for the Presbyterian bale, and a Life Membership was presented to Mrs. Wm. Goldie. The Guest Speaker, the Rev. Charles Carnegie, D.D., spoke on "Winning Souls for Christ". Mrs. Andrew Frame, and Mrs. Edward Westbrook assisted in the Programme.

—The C.O.C. of Chalmers Presbyterian Church, *Whitechurch*, took charge of the programme at the W.M.S. Auxiliary meeting. Donations from Home Helpers made possible the presentation of Life Memberships to Mrs. Jas. Laidlaw, and Mrs. Wm. Taylor, of *Whitechurch*. A Life Membership was also given to Miss Annie Kennedy, from a bequest in memory of her late Mother, a Life Member of the Auxiliary and Honorary Member of Maitland Presbyterial.

The Rev. Alexander Nimmo, D.D., and Mrs. Nimmo, of *Wingham*, showed slides of their trip to *Japan* and *Formosa*, at the joint Thank-Offering Meeting of the Af-

ternoon and Evening W.M.S. Auxiliaries, of Knox Presbyterian Church, Ripley.

Miss Nellie Smith, of Toronto, was Guest Speaker at the Seventieth Anniversary of the W.M.S. Auxiliary of First Presbyterian Church, St. David's. Mrs. J. D. Adams, Presbyterial President introduced the Speaker. Devotions were conducted by the Rev. W. A. Young, and a Life Membership was presented to Miss Maude Cupler. Mrs. E. W. Erwin and Mrs. E. McCraw assisted at the Tea Hour, and Mrs. Wm. Woodruff cut the Anniversary Cake.

Mrs. Cameron Orr, wife of the Missionary to the seamen on the *Welland Ship Canal*, was Guest Speaker at the Thank-Offering Meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, St. Catharines. Because of the many ships from other countries now using the *Seaway*, Mrs. Orr said that she and her husband find themselves being foreign Missionaries right here in *Ontario*.

At the Thank-Offering Meeting of the W.M.S. Auxiliary of *Rockway* Presbyterian Church, the Rev. Fred Sass, of *Niagara-on-the-Lake*, was Guest Speaker. He spoke on "*Africa*" and showed films. Mrs. Douglas Hallett presided and Mrs. Roy Hallett sang.

SARNIA PRESBYTERIAL — The Rev. Robert Beatty, of St. Matthews Church, Sarnia, a former Missionary in *Africa*, was Guest Speaker at the Thank-Offering Meeting of

the W.M.S. Auxiliary of *Mooretown* Presbyterian Church, and showed pictures of his work in that land. The Thank-Offering Service of Worship from The Glad Tidings was used, as was the Prayer by Miss Margaret Kennedy, and the "Acrostic for Thanksgiving" was read by the members for the Roll Call. The verse on the front cover of the magazine was also used in the Thanksgiving Programme.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON
8 CROWN PARK ROAD
TORONTO 8, ONTARIO
PRESS SECRETARY

ALGOMA PRESBYTERIAL — This Presbyterial sponsored a Sunday School Teacher's Conference, in Westminster Presbyterian Church, *Sault Ste. Marie*, directed by Miss Clare Hanes, assisted by Rev. J. H. Evans; Rev. J. R. Duke; Rev. J. P. Jones; Mr. Harold MacDonald; Mrs. J. H. Evans; Mrs. M. Clark; and Mrs. J. Guerriero. Mrs. Hugh Campbell was General Convener, assisted by Mrs. Robt. Figures.

The Cradle Roll children, accompanied by Mothers and Grandmothers, were entertained in St. Paul's Presbyterian Church, by the Mavis Reoch and the McKay W.M.S. Auxiliaries, and the Explorer Group of St. Paul's Church were treated to a party by their Leader, Mrs. David Hogg. Mrs. J. R. Duke presented "E" pins to Susan Tarode, Janice Quick and

Josette Marcil. The C.G.I.T. Group of this Church were hostesses at a Special Evening Meeting and Tea when the congregation heard a Lecture by Mrs. Hector McGrigor on the work of the local Cancer Society. Admission to this Meeting was a gift parcel for the Cancer Cupboard. Mrs. E. Trudeau is C.G.I.T. Leader.

An extensive Display and Sale of Literature from the Publications Department of the W.M.S. has been featured by the Presbyterial at the Fall Teas and Bazaars in the four Churches in this area. This opportunity to purchase good books has been especially appreciated by the parents of small children, as well as by the staffs of the Church Schools.

The December Meeting of the Margaret Gorman Afternoon Auxiliary of the W.M.S., held in the Davey Home for the Aged, in *Sault Ste. Marie*, has become an annual event, particularly anticipated by the Presbyterian residents of the Home.

BARRIE PRESBYTERIAL — The Margaret McKay Auxiliary of the W.M.S. of Knox Presbyterian Church, *Bracebridge*, Muskoka, entertained the Senior Members and the Shut-ins of the Congregation, at a Turkey Dinner. President, Mrs. Marg. Jackson, welcomed the guests and the Explorer Group presented a gift to each guest, and gave a fine entertainment of songs and stories of the birth of Christ, to which the Choir added many favorite Carols.

The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Huntsville*, held their Family Night in the Church Hall, when a Pot-Luck Supper was enjoyed by members and leaders of the C.G.I.T.; the C.O.C. and their Mothers; the Explorers, and members of the Ruby Walker W.M.S. Auxiliary. Mrs. Fisher, Explorer Leader, conducted the Graduation Ceremony, from Explorers to C.G.I.T., and Miss Clare Hanes, Regional Secretary, was Guest Speaker.

EAST TORONTO PRESBYTERIAL — At the Thank-Offering Meeting of the W.M.S. Auxiliary of Calvin Presbyterian Church, *Toronto*, Miss Agnes Gollan, B.A., who is home on furlough from her work in *Eastern Nigeria, West Africa*, was Guest Speaker, and brought to her keenly-interested audience a message both stimulating and challenging, as she stressed the need for more Christian workers in that vast country, and the opportunities and needs among its people. The President was in the Chair.

WEST TORONTO PRESBYTERIAL — The W.M.S. Auxiliary of Knox Presbyterian Church, *Oakville*, celebrated its 75th Anniversary recently, when Miss Margaret Ramsay, on furlough from her field in *British Guiana*, was Guest Speaker. President, Mrs. John Taylor, occupied the Chair, and Miss Ramsay was introduced by Mrs. W. R. Adamson, Immediate Past President of Council Executive.

MONTREAL AND OTTAWA

MISS FLORA NUGENT
316 SYDNEY STREET
CORNWALL, ONTARIO
PRESS SECRETARY

The Fall Executive Meeting of *Montreal* and *Ottawa* Synodical was held in Westminster Presbyterian Church, *Smiths Falls*, Ont., with a good attendance of officers, and President, Mrs. T. R. Gates in the Chair for the two sessions. The Treasurer's Report showed a slight increase over last year, and all other Reports portrayed a picture of progress and inspiration.

BROCKVILLE PRESBYTERIAL — Mrs. J. R. Miller, President of the W.M.S. Auxiliary of Knox Presbyterian Church, *Iroquois*, presided at the

Annual Thank-Offering Meeting. Mrs. Wm. Fitzsimmons, the Guest Speaker, spoke on the theme "Go Ye Into All The World Together." Devotions were conducted by Mrs. H. G. Clark, and Mrs. J. B. Fenton. A solo by Mrs. D. O. Fry added to the enjoyment and worship of the meeting.

MONTREAL PRESBYTERIAL — At the Thank-Offering Meeting of the W.M.S. Auxiliary of MacVicar Memorial Presbyterian Church, *Montreal*, the Rev C. Ritchie Bell, D.D., was Guest Speaker. His theme was "Thanksgiving". On behalf of the Auxiliary, Mrs. C. Ritchie Bell presented Mrs. L. B. Harkness with an Honorary Membership, in appreciation of her faithful service to the Society.

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

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The Glad Tidings

MARCH

1961

VOL. XXXVII



MILLER SERVICES



What matters it, if March winds blow,
When crocus bloom midst ice and snow,
And new life stirs deep in the earth
As all God's world feels Spring's re-birth!

(L. M.C.)

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THE GLAD TIDINGS

VOL. XXXVII

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NO. 3

"BREAD UPON THE WATERS"

by

THE REV. EOIN S. MACKAY, M.A.

Minister of Rosedale Presbyterian Church, Toronto, Ontario



(This is the third, and last, of the Devotional Addresses given by the Rev. Mr. Mackay, in the morning Devotional Periods, which he conducted in Rosedale Presbyterian Church, Toronto, Ontario, each day of the Annual Council Meeting, held there last May. We have greatly appreciated Mr. Mackay's kindness in permitting us to publish these Devotionals, and feel that they have added greatly to the inspiration and value of our W.M.S. magazine, and proved of real help and interest to our many readers, who were not privileged to hear them in person.)

"Cast Thy bread upon the waters, for thou shalt find it after many days." (Ecclesiastes 11:1)

Cast thy bread upon the waters! At first glance this seems an irrational and irresponsible command. Nothing could appear more wasteful than casting bread upon the waters. However, it can be said that the writer of Ecclesiastes probably had in mind an ancient practice which is still followed in some parts of the modern world. In the spring-time a farmer would throw seed, bread in generic form, on the flooded flat-land bordering a great river. After a time, when the waters receded, the grain would germinate and grow in the moist soil, and finally produce an abundant harvest. Thus, what seemed in the beginning the wasteful act of throwing good seed away would prove, in the end, to have been a procedure of great benefit to men. Here surely, is an important lesson for the Church of Jesus Christ. It reminds us of the way God acts in the world, and of the way we are to act in obedience to Him.

The central message of the gospel may be said to be a story of God casting bread upon the waters. How appropriate a description it is of the giving of His redeeming love, bestowed upon mankind in Jesus Christ! His great deed of love, gathering up into its redemptive fullness the events of Bethlehem, Galilee, and Golgotha, was like casting the good seed of eternal grace, and truth, and life, upon the moving tides of history, which, from every human point of view, should have engulfed and obliterated it. For the gift of God was the gift of defenceless love, and the seas of human existence are exceedingly strong to destroy. But in due course the harvest sprang forth, and it is still maturing to its final perfection in the redemption of the world, and the glory of the kingdom which is to be. The good seed of the Word of God has been planted in the waters of human history. Already, men of every race rejoice in the bread of life which it has brought forth. And the day is coming, at the end of time, when the great hunger of the race will be satisfied forever.

As members of the Church of Jesus Christ, we too must learn to cast our bread upon the waters. In every generation, there are many who claim that the mission of the Church is a wasteful and futile task. They point out that so much of the Church's expenditure of effort and money seems fruitless, and that the life of mankind remains largely unchanged, despite the efforts of Christ's people. The shame of the Church is that so many within her ranks, secretly or openly, share this view. They are prepared to maintain the status quo, but not to venture forth into untried regions of life where the cause may be difficult, or even, from the human standpoint, appear hopeless.

We must reject all such attitudes as constituting a basic denial of the Gospel, and the faith which it creates — the reality of God, and the dynamic nature of His working, form the context within which the task of the Church is set. We not only fail in our duty but we also manifest a basic unbelief in the God who calls us to our task, if we refuse to face the challenges inherent in our mission; if we refuse to cast the seed of the Gospel upon the waters, in the words and deeds of faith and love which centre in Jesus Christ.

Already evidence abounds, for all who want to consider it, that, in spite of all the apparent failures of the Christian cause to change effectively the life and history of mankind in specific instances, the Gospel has been, and is, a mighty power in this world. We must not shut our eyes to the fact that the world is far from the goal God has set for it. But we should firmly call upon those who criticize, and sometimes ridicule, our cause to open *their* eyes and take a good look at what the world would be like if the Gospel had not been at work in it these 2,000 years. Every dark spot in the life of mankind today is a sign, not of the Gospel's failure, but

of man's failure to appropriate the Gospel. And every bright spot in the world today, and there are many of them, can be attributed, directly or indirectly, to the Gospel's creative and redemptive power. Let the world boast, if it is so minded, of its Hitlers, and its Congos. We can boast in the God of our Schweitzers, our Nigerias, and of massive evidence, all through the annals of human history, that the good seed of the Gospel, by the power of God, does indeed produce its harvest.

Even this, however, is not the final word. Our conviction, our zeal, and our hope, are not based ultimately on observable results, no matter how impressive they may be. We are to sow the seed, and continue to sow it, even though there be no observable results. For our confidence and our action are founded on the knowledge of the living God, who is at work in this world through darkness and through light, through joy and through sorrow, through man's glad response and through man's terrible neglect and rebellion, in bringing all things to their ultimate glory in the perfection which is to be. We may find the bread of the harvest in many days, or we may not find it for many centuries, and we will not find it in its complete abundance and perfection until the end of time. But we will find it! The harvest will be glorious, in spite of all the surging tides which have broken over the growing seed. This we know, in the absolute assurance of our faith. May we also know that we *are* to cast our bread upon the waters and be faithful, and zealous, and joyful, in the task.

* * * * *

HE HEARS MY PRAYER!

He hears my prayer,
For oft when I am at my task
And lift my heart to Him and ask
For blessing: swift I hear His

Word—

“Lo, I am with thee, I, thy Lord
Will answer thee!”

He hears my prayer,
For when before His throne I kneel
I feel His peace around me steal,
I hear His whisper in my heart—
“Lo, nought in heaven or earth can
part
My child from Me!”

He hears my prayer;
Oh! what a friend I have in Him!
When days are dark, or ways are
dim,
His face I see, and all grows bright
(From “Women’s Work,”
The Irish Presbyterian Church)

PRAYER

by MISS MARGARET MACKENZIE, TAIPEI, TAIWAN

O Lord, most gracious heavenly Father, we praise and thank Thee that Thy Church is everywhere—among all nations and classes of men. We thank Thee that we are one in Jesus Christ, through His Holy Spirit dwelling within us. Make us mindful of Thy great goodness to us in all places and at all times.

Our loving heavenly Father, hear us now for the Church in Taiwan, that its life may be vigorous, its witness vibrant, its leadership strong and unfaltering—guided and undergirded by the Power of Thy Holy Spirit evident in the lives of believers, the length and breadth of this Island.

We thank Thee for the open doors and pathways of opportunity in women's work; middle schools, Bible school, Theological colleges and in the general work of evangelization and Christian Education throughout the Church. Bless the ministry to the sick, in body and mind; the lonely; hungry, and those seeking a better and higher way of life. Pray that those who are privileged to teach, and those who have opportunity to learn, may have open hearts and minds, and may be diligent in following Thy purpose—dedicated wholly to the Great Commission 'to tell all nations of men of His great love.'

Lord, we would beseech Thee for the mountain peoples and their peculiar needs. We pray for the translation work which is going forward, enabling many to read Thy Word for themselves. We praise Thee for physical and medical relief, which has been brought to many needy and suffering through Church World Service, and affiliated organizations.

Sometimes the way seems blurred and winding. Teach us patience in all things, seeking to overcome through Jesus Christ the difficulties, disappointments, and blunders, inevitable in the growing process of an advancing Church. We pray Thee for Taiwan Church leaders and missionaries alike, that they may see themselves as learners at the feet of a Great Master; and so with an attitude of humbleness and joyfulness may seek to follow His will.

Lord, Thou art the Way, the Truth and the Life. Show us Thy Way in Taiwan, so that we may follow in it. Teach us Thy Truth, that we may steadfastly proclaim it in this land of challenge. Fill us with Thy Life, through the Holy Spirit, so that the Church in this land may be truly strengthened in every part, to serve Thee. May we, each one at home and abroad, be given that measure of faith that will enable us to 'see Thee more clearly; love Thee more dearly; follow Thee more nearly; day by day.'

Gracious Lord, of whose gift comes the love of friends, we thank Thee for all the riches of friendship. Strengthen and deepen our friendship, and fellowship, with the people in Taiwan, as united we seek to draw nearer to Thee. Grant us a consciousness of Thy abiding Presence; an inner joy in serving Thee, and a compulsion to go forth in Thy Name. Amen.

Regional Missionary Conferences!

The Department of Overseas Missions and the Committee on Missionary Education of the Canadian Council of Churches, working with local committees, announce that there will be two Regional Missionary Conferences held under their auspices early in 1961.

The first of these will be in Saskatoon from February 26th, to March 1st, 1961 and the second at the Lakehead from March 3rd to the 5th. In Saskatoon the conference will be held in Third Ave. United Church, and at the Lakehead at St. Paul's United Church, Port Arthur.

While both conferences are directed to the clergy, laymen and laywomen who bear local missionary responsibility, it is also expected that the speakers will be used extensively for Sunday services, service clubs, high schools etc. and that some of the meetings will be in the nature of a public rally. There will be displays of latest C.M.E. material, a book counter, missionary films, etc. Outstanding leaders, well equipped for their task, as well as missionaries on furlough, and national students are expected to attend. The purpose of the conference is to acquaint those responsible for missionary interest in the local church with what is going on in the churches throughout the world today.

ANNUAL COUNCIL MEETING

The Annual Meeting of Council will be held, from Monday, May 8th to Friday, May 12th, 1961, inclusive, in Knox Presbyterian Church, Stratford, Ontario. The Theme for the Meeting will be — "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." (Timothy II — Chapter 2, verse 15.)

Sharing in Canadian Missions

“WE'RE CANADIANS!”

by REV. J. A. MUNRO, M.C., B.A., D.D.

Home Missions Secretary — General Board of Missions
The Presbyterian Church in Canada

ON THE STATION PLATFORM of beautiful old Elgin, Scotland, during World War II, I had an hour to wait for my train. Nearby me was a young soldier, cheeks aglow with good health and soap and water — as spick and span and proper as a soldier can be. I chatted with him, and found he was leaving on a train about the same time as mine, but in the opposite direction. Across from the station was a fine old hotel and it was supper time. So I suggested that we have a bite to eat at the hotel. Said he, “O, I couldna do that!” “Why not?” I asked, “O it wouldna be right. The likes o’ me with the likes o’ you!” As a chaplain, I was dressed in officers’ uniform. The British Army Code is severe and respected. But the people of all nations have their own codes, just as severe and as ingrown as the army. In travelling across the world, one has to be alert to prevent embarrassment and insult. The geography, history, climate, folklore and traditions have much to do with codes, habits and value judgments of people. This leads to my first question — Why are the so-labelled white people of Canada so uninformed about the codes, customs,

psychology and value judgments of the Indians?

Generally speaking, I believe “white” Canadians wish to be decent and fair with all people. As much as most nations, our history of immigration has made us conscious of the attributes of peoples from across the world, who have come to live by our sides and in our midst.

But, for many generations, we have made little progress in coming to the place of wisdom and understanding of the first Canadians. The Churches, in particular, have given much in money, clothing and materials, and in a varied missionary effort which has included health services, education, evangelization, and spokesmen who could plead the cause of Indians with governments and with the general population. Lately many other agencies have become interested in bringing the Indian “into *our* own” more than “into his own”.

It is only fair to say that one of our difficulties has been the fact that we class Indians as one common people, having one common custom — and one common problem. Moreover, because the In-

dians have been fenced about in Reserves, removed from the ordinary Canadian community, it has been almost impossible for the community to become acquainted with Indians. While it is true that there is something in the nature of an overall Indian "ethos", or characteristic spirit, of their communities, peoples or systems, they have been so separated by the Reserve system that they know little about people outside their own areas. Their languages are many and different. There has been no real communication between them until recent years, when organized "brotherhoods" have published English-language papers. It is just now that Indians across Canada are beginning to shape themselves into an ethnic group.

They are similar to one another in one major attitude — they mistrust the whites — even hate us because of their experience with us. They judge whites by the whites they have dealt with.

The Church, as has been said, has had a great deal to do with the Indian people. While individual missionaries have been aware of the patterns of thought in their particular fields, they have found it extremely difficult to communicate Indian life to the rest of the Church and nation. Besides all this, the missionary has been torn between his love for the Indians and the compulsion of this age to conform to national traits and behavior. To have the Indians recognized, loved and accepted by the non-Indian

community, he has tried to coax the Indian over a very high fence of division indeed.

We have had residential schools for years. Today they are coming into the "Indians' own", by being bridges between two cultures. But through many years they were foreign institutions of a force which the Indian could not understand. In the first place, of necessity, they took the children from home. Family life is precious in an Indian community, and children are greatly loved. The forced separation of children from parents was an awful blow to the family, and the community. The subjects taught were "white" subjects, and the pupils were forced to adopt white standards, customs, and in some cases the semblance of our religion. They were made to conform to our way of life.

Of course they were well-fed, well-housed, and well-cared-for in our terms. But in their separation and desperate loneliness, they were made to live our standards in their individual and private lives, in a manner which has never been imposed on any other ethnic group in this land. No wonder the history of residential schools was the story of large numbers of 'absentee' youngsters, who ran back to their homes and were often hidden from the law by their families and bands.

This reveals another striking thing. The Indians did not act like Doukhobors. Buildings were not blown up, nor bridges and railways

damaged. Either the system of government control was so precise that they had no opportunities to make retaliation against the whites, or the Indian was too dignified as a person to desire to do it. Or perhaps he had become too much defeated to have the heart for it.

We are grateful for the work of all agencies, and for more enlightened legislation which has improved conditions and made for a better understanding between the Indian and non-Indian. Canada is beginning to mature, and with maturity comes concern, compassion, and partnership. Residential schools today may house Indian and non-Indian children who learn together, and play together—such as our own experience at Kenora, at the Cecilia Jeffrey School.

But the nub of the whole thing lies somewhere in the area of "acceptance". It will take many years for Indians to understand the white people of Canada, and to accept them. They will continue to judge "whites" by their experience with us. There will continue to be "the likes of us and the likes of you", on both sides, until we make it our business to *know* Indians, and give them our respect and real love. We must be ready to understand a people which has been pauperized by us; a people who had generally a high degree of dignity.

We must be ready to understand a people, which, overall, has a fine and loyal sense of community.

We must be ready to understand

a people which has no basic desire to conform to "white" thought and practices.

We must be willing to understand communities in which there is no "profit" motive — as they shared the kill in the hunt, so now do they share the cash income from their labours.

We must be willing to invite them into our homes, and at the same time, be patient with customs and thinking completely at variance with ours.

We must be willing to give them jobs, according to their training and ability — having patience with them as they "settle in" to a custom not theirs by upbringing or practice.

Above all we must be honest with them, and give to them, as we would to all nations, the right to be "first class" citizens in their own much loved homeland.

Canadians *can* do these things. We have developed a "know-how" in treating with peoples of other nations, and we have excellent organizations, such as the Indian-Eskimo Association, the Winnipeg Welfare Council, many university departments, as well as native organizations, government agencies and the Churches, all assisting in the major Canadian job — the acceptance of Indians and "whites" by each other. Canadians can do these things — therefore we must.

In closing — another Canadian trait, from war experience —

The train was crowded that

December midnight, as we left Edinburgh for London. In a coach were seated a British Colonel, a subaltern, a man in civilian dress, and a padre. It was the section reserved for officers. Two soldiers came in through the compartment door carrying all their equipment — in those days of air raids everything had to be taken on leave. As they stag-

gered into the compartment and began piling their accoutrements on the shelf, the Colonel — a real “blimp” — said, “You cawnt come in here, you know, this is First Clawss!” Said one of the boys, “O yes, that’s all right — we’re Canadians!” And they remained.

Men with that attitude can handle this “Indian problem”.

* * * * *



CHRISTMAS AT SIOUX VILLAGE, MANITOBA

These two young Indian women who are placing the Christmas gifts, and making-ready the gayly-decorated Christmas Tree, for the Christmas Programme that same evening in St. Paul's Presbyterian Church, Sioux Village, Manitoba, are (Mrs. John) Evelyn Taylor, Secretary-Treasurer of the St. Paul's W. M. S. Auxiliary, and Miss Merle Smoke, also a member of this small, but active, W. M. S. Auxiliary of seven members. When the Rev. H. Crump, of nearby Portage La Prairie, and his daughter, Mrs. Phoebe Andrews, went out to Sioux Village in the afternoon to get everything ready for

the Evening Entertainment, these two good helpers were already at the Church to meet them.

St. Paul's Church is a member of the Portage Film Council, and these two young women had taken lessons on how to run the Projector, so they were able to set-up the Outfit in the Afternoon, and practice running it before the Evening Programme, as this was their first experience in operating it. Then they helped to arrange around the Tree, the gifts for all the Village people, which had been sent from the many W. M. S. Auxiliaries, as well as to help sort and wrap all these gifts; putting the children's gifts in plastic bags; using colourful wrappings for the Adult parcels; and choosing pretty used Christmas cards for the labels. "It was a good sight to see all the nice presents, especially those for the little folk", writes Mrs. Andrews.

(Contributed by Mrs. P. Andrews, Portage La Prairie, Manitoba)

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AS A GROUP WE MUST . . . SEEK THE PEARL OF GREAT PRICE!

by MRS. G. PECKOVER, B.A.

THE PARABLE of the pearl-seeker (Matthew 13:45, 46) tells the story of a man who discovered the perfect pearl, as the reward of a search. Most Church people find the Word of God, and a personal Saviour, as the result of a continuous quest. Not many, as in the preceding parable of the treasure-finder, accidentally stumble upon that which makes life worthwhile. As members of a church group we should seek the goodly pearls in our worship, in our study, in our work and in our friendships.

Does the Worship Service at your meeting contain the pearl of great price? Does your group vary the type of Worship Service used? It would be valuable to discuss the place of Worship in your own group by asking yourselves such questions as: Why have a Service of Worship at a meeting? What do we gain from worship in a group that we do not get from private devotions? At what point in the programme should the Worship be? Should we try another type of Worship Service? How can variety be achieved? Should we experiment with filmstrips, records, choral reading, etc.? Often a change in the general pat-

tern offers a new insight to some of the participants. If the general programme for the meeting is to be of a secular nature, it is particularly important that the Service of Worship be helpful.

Do the members of your group seek the goodly pearls through study? Each year the Women's Missionary Society recommends a Mission Study, covering the work of our Church in the various fields in turn. This gives members an opportunity not only to learn about the witness of our own Church, but also to learn something about the peoples of the country concerned. The Study this year, for example, is of the ways that Protestant denominations work together in the World Mission, for example, through such bodies as the World Council of Churches. This subject is greatly misunderstood by many of our members. Here is an opportunity to learn about, and discuss, the pros and cons of this united effort of the Churches.

Some groups feel that Mission Study is uninteresting, and do not include it in their programme. With a little imagination, we should be able to present Missions in dramatic

and thrilling forms. If your group does not wish to use the current Mission Study, you could try to learn more about the peoples with whom our Church is working. Our lives and destinies are bound up with these peoples, and we need to have a real understanding of their way of life.

Some groups sponsor small community Bible Study Groups which meet weekly for a short period, while the children are at school or playing outside. Some of these Groups use one of the Bible Study booklets by the Rev. William Barclay, D.D. These studies are very helpful and Dr. Barclay has written one for each of the books of the New Testament.* Adult Bible study is gradually becoming popular again. In the Reformed Church we believe that no human agent stands between God and man. Each man and woman is free to make his own interpretation of God's will for him. Yet how can we form an opinion without study, both private and within a group? Such study helps the Christian to find and lead a full life. The pearls discovered then become worth "all that we have".

Do your members find goodly pearls in the programme at your general meeting? Some of our groups are federated groups, and

affiliated with the Women's Missionary Society in an attempt to unite all of the women of the congregation in the work of the Church, at home and at large. Their aim and purpose has a broader emphasis than that of an Auxiliary. The programme of any Church Group, however, should help its members to fulfil God's purposes for their lives. It should differ from a purely secular group as the programme of one hobby group differs from another. We need an opportunity to consider our work and witness, in the community and in the world, from a Christian perspective. As we think of our position as a link in the chain of Christian witness at home and abroad, we realize the responsibilities and the privileges of membership in the world-wide Church. Next month we will consider our role as responsible members in the light of the parable of the guest at the wedding feast (Matthew 22:11-14). The pearl of great price helps us as Church members to participate to the utmost in fulfilling the Church's mission.

**Note: Another series of booklets on the Gospels is World Christian Books, which also may be secured through the Publications Department.*

ORGANIZATION STAFF NOTE:

Miss Dorothy Keller, B.A., began her work as Regional Secretary in the Synod of Manitoba the first of January, 1961.

In Remembrance

Mrs. B. D. Graham	Sault Ste Marie, Ont.	Algoma Presbyterian
Mrs. Edna Aitken	Beeton, Ont.	Barrie Presbyterian
Miss Jean Riddle	Beeton, Ont.	Barrie Presbyterian
Miss Agness McKergow	Calgary, Alta.	Calgary Presbyterian
Miss Margaret E. Tollington	Banff, Alta.	Calgary Presbyterian
Mrs. Anna Stephens	Edmonton, Alta.	Edmonton Presbyterian
Mrs. R. K. Serviss	Galt, Ont.	Guelph Presbyterian
Mrs. J. H. Dewar	Dalhousie, Ont.	Glengarry Presbyterian
Mrs. Allan Marshall	Hamilton, Ont.	Hamilton Presbyterian
Mrs. Anna Mencil	Vernon, B.C.	Kamloops Presbyterian
Mrs. J. K. Armstrong	Madoc, Ont.	Kingston Presbyterian
Mrs. Thos. Leslie	Queensboro, Ont.	Kingston Presbyterian
Mrs. Margaret Surtees	Cranbrook, B.C.	Kootenay Presbyterian
Mrs. Roger Moran	Glenarm, Ont.	Lindsay Presbyterian
Miss F. C. Bellingham	Fenelon Falls, Ont.	Lindsay Presbyterian
Miss Islay Carmichael	Woodville, Ont.	Lindsay Presbyterian
Mrs. J. J. McLean	St. Catharines, Ont.	Niagara Presbyterian
Mrs. Wm. Smith	Durham, Ont.	Saugeen Presbyterian
Mrs. R. J. Hay	Sarnia, Ont.	Sarnia Presbyterian
Mrs. Edgar Allen	Mitchell, Ont.	Stratford Presbyterian
Miss A. Walker	Fort William, Ont.	Superior Presbyterian
Mrs. Joe Clarke	Englehart, Ont.	Temiskaming Presbyterian
Miss Winnifred Cairns	Vancouver, B.C.	Vancouver Presbyterian

REMEMBER THE DATES FOR

PRESBYTERIAN W.M.S. TRAINING CENTRES — 1961

Albert College, Belleville, Ontario — July 11-15

Alberta College, Edmonton, Alberta — July 24-28

We are happy to announce that the Bible Study Leader for both Centres will be Miss Margaret Kennedy, of the Bhil field, India.

WOMEN IN THE CHURCH IN INDIA

by

MARGARET KENNEDY, BHIL FIELD, INDIA



MISS MARGARET KENNEDY

ST. PAUL had some straight things to say about certain women in the early Church who needed to walk circumspectly, but is it not wonderful what he says in Romans 16:1? When you consider the position of women in society at that time, then read how Paul writes a special introduction to the Church at Rome, for Phoebe, for "a deaconess of the Church" who should be given assistance in *her* work. Right from the beginning, the Church has followed its Lord in recognizing that women have a work to do, that women have certain qualities which are needed for the perfecting of the work. All over the world, women are devotees in the faith that they know, but when the faithful devotion in women is quickened by the loving Spirit of Christ, then something really happens!

I think of a young Indian woman, whom a group of us met while we were touring in South India. She is a college graduate, has taken a post-graduate course in England, and now is in charge of a school for training village girls in domestic arts, or Christian leadership. I am remembering the pride with which she showed us the lovely chapel, then told us of her plans for these simple girls. After the school course, they return to their villages but keep on with their sewing work there. They bring in their sewing periodically, are paid for it, and have a conference on how they are getting on in the lay-leadership they must now give in the local Church and Sunday School. Here is a work of the Church, done by that splendid young woman right at grass-roots level, to help build up the village communities.

We met another young lady graduate who has chosen to use her

teaching skills in an ashram where she does not receive a salary, only pocket money of \$5. a month. She is at present studying in Canada, but intends to return to give her life in dedicated service to the village women and children of South India.

These two women are part of a growing army of women, who are designated for service by the Church of South India. I was interested to note, not only the distinctive quality of devotion in their service but also the patience and faithfulness in routine teaching, and their ability in organization details, such as is so evident in women's work in Canada, and, yes, even among our Bhil Christian sisters. In our area, where the work is new compared to South India, we do not yet have any graduates, nor even matriculants, in the full-time service of the Church; the status of such workers is yet to be established, but we nevertheless have devoted and able women.

During the last 20 years, there have been great changes in the Bhil area. Many more girls are studying right through High School, meeting the requirements for nursing and teaching courses, then taking posts outside, under Government and other auspices. The Mission work formerly needed and absorbed all such trainees, but this is not the case now. Girls are more free now in social position, more free to move around, and higher salaries beckon them to other areas. However, the majority of the Bhil girls still do settle down, and raise families in their own communities. These educated ones are the leaders in the congregation, but in many areas there are still great numbers of illiterate and semi-literate women; Christians yes, but not able to understand and experience the full blessing that could be theirs. We have been concerned to help these ones to know a warm, vital fellowship and a growth in grace. To this end, the Women's Fellowship has been started, uniting women, even in outlying scattered homes, in one purpose and programme. It has been a joy to see the women in the larger centres, Jobat, Amkhut, Mendha, Barwani, etc., take leadership in this, but regular programme planning, and visitation, calls for the trained full-time worker also.

One full-time worker, a graduate of Bible School, is Mena Suleman. She helps prepare the Bible study for the programmes and is always ready to go to any group where leadership is lacking. She is now able to cut stencils, for the weekly Study Helps, on the Hindi typewriter, and run them off on the duplicator. There are, however, only three or four like Mena on the whole field, and giving leadership amongst the Christian women is not all they must do. These workers are required, too, in the areas where there are new converts and enquirers. Of course it is a joy that there are such to be taught, but infinite patience, and perseverance is required to get across the simple facts of our faith, to illiterate women who have such a short span of concentration. We need many more of these trained conse-

crated workers, if we would build the Christian communities in our part of North India.

It would thus seem to me that now is the time of new challenges in the women's work in the Bhil area. We must pray that God will touch the hearts of girls who will go on to have the best educational training they can for the work of the Church; specifically that they may take up the leadership awaiting them. We must be sensitive to God's leading, as to whether there should be a recognized central training place for such young women in the North, as there already is in South India. Meanwhile there is still need for trained helpers from the West. I concur with what Rev. Hilda Johnson, of the United Church of Canada Mission, wrote in regard to this tour which four of us had to see the longer-established Church work in South India. She reports — "We saw Christian women, both Indian and from Overseas, working together, and using the particular talents and training, which by God's grace, she had received for the building up of His Church. Everywhere we went, we found appreciation of the contribution that missionaries are making, and our conviction was deepened that dedicated women who have had the privilege of Christian nurture, and the opportunity of experience and study of Christian Education, or women's work, in the so-called "older" Churches, have a contribution to make at this time, to the life of the Church in India . . . There is a place for Canadian women with personal experience in girls' work, children's work, training volunteer workers, Christian programmes for women, and personal evangelism, to help Indian women set up new and improved programmes or activities, and to share in the life of the Church." (Central India Torch, Oct. 1960).

In the words of St. Paul, I commend unto you our Indian sisters, servants of the Church, that you may assist them in every way they have need of you. Pray for them; come over and help them.

STAFF NOTE:—

IN SYMPATHY — Miss Ida White

Members of the Society deeply sympathize with Miss Ida White of the Bhil field, India, in the death of her father and brother-in-law in an automobile accident, December 30, 1960. Other members of her family were injured. Miss White is in Canada just now.

Your Prayers are asked

- For our Winnipeg Fellowship Centre and its Staff, that the Centre, under their guidance, may become a true home away from home.
- That the young people who come there may be made aware of the true happiness and fellowship of a Christian home.
- For all Officers of Synodicals, and delegates to Annual Meetings, that, as they prepare for, and meet together at the meetings, they may be led to wise decisions, and take back to their areas new inspiration.
- For all members, as preparation is made for the Easter season, that the meaning of the Resurrection may come to each one with renewed significance.
- For all the work on the Bhil Field in India: evangelistic, educational and medical, particularly for those who have recently been baptised.
- For the workers, both Indian and Canadian, who give leadership in the Bhil Church: May they have health and strength to meet the needs of these times; may they realize the great importance for their work, and for their country, in their being constantly faithful to the call of Jesus Christ.

* * * * *

THOU REMAINEST

by J. Danson Smith

When from my life the old-time joys
have vanished,
Treasures, once mine, I may no
longer claim,
This truth may feed my hungry heart
and famished,
Lord, Thou remainest! Thou art still
the same!

When streams have dried — those
streams of glad refreshing,
Friendships so blest, so pure, so rich,
so free;
When sun-kissed skies give place to
clouds depressing,
Lord, Thou remainest! Still my heart
hath Thee.

NEW LIFE AND BEAUTY

EASTER will soon be here and with it will come spring. Both are times when we think of new life and beauty.

As girls and women we are very conscious of beauty . . . Soaps, lotions, all offer to give us beauty. Beauty courses which last an hour, weekend courses, or ten-day courses, promise us wonders! But I would like to tell you of a beauty course which lasts you a lifetime. . . Most beauty courses cost money, but this one is free, and you can begin it to-day!

Beauty parlors can only make you pretty. Real beauty comes from within. A discouraged teacher, who worked among people in the slums, felt that he wasn't accomplishing much. One day he held two pictures before his class of children. One was of a pretty woman; the other, of a woman who looked bedraggled and weary. He asked which woman was more beautiful. Johnny pointed to the sad, weary face, and when asked why he chose that one, he replied, "Please Sir, she looks like my Mother!" The teacher knew then that the boy knew real beauty — to him beauty was love.

Our beauty course begins with the work of Calvary in our hearts. . . We know that it is no use to try to

be clean outside unless the inside is first made clean and pure. . .

The Lord Jesus Christ in His sacrifice on Calvary is offered to us to make our hearts pure. . .

There is nothing more truly beautiful than a heart with the love of Christ shining forth from it.

An Important Beauty Rule—

The Bible tells us how our minds may be made beautiful. . .

"Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things." Perhaps much of our reading, and seeing, will not stand against this important beauty rule.

At this Easter season, may we all grow and glow with a spiritual beauty . . . :

"Let the beauty of Jesus be
seen in me,
All His wonderful passion and
purity.
O Thou Saviour Divine, all my
nature refine
Till the beauty of Jesus is seen
in me."

(Extracts from a letter by Sara C. Cunningham to teenage girls, as printed in "The Presbyterian Message")

Books you'll like!

REVIEWED BY LEETA McCULLY CHERRY

SHE HAD A MAGIC By Brian O'Brien

This is the story of Mary Slessor, the courageous young Scots girl, daughter of an impoverished shoemaker in Dundee, Scotland, who, without formal education of any kind, served her God as a missionary in the savage West African bush country for almost forty years, with such force, power, and lasting influence that, to this day, both in Africa and her native land, her name still lives and has become almost a legend. She did indeed have "a magic", but it was the magic of her unshakable love for God, of her faith and understanding in spreading, wherever she went, in this land of implacable hostility to white intruders, the great Christian teachings of justice, mercy, and love, and of her indomitable courage in the face of every danger and difficulty, as she valiantly stood up to constant setbacks and tragedies.

So completely did she enter into the lives of the Efik people of Nigeria, in West Africa, that they came to call her "Mother of All People", and in the history of the Nigerian Church her name is still an honoured household word. When she died in 1915, Mary Slessor was considered almost as powerful a force as the British Government, which maintained colonial dominion over that territory, so completely had she won the trust and affection of the people. Indeed, so important a place does her memory still occupy in the history of Nigeria, that when Queen Elizabeth visited that land a few years ago, she made a special pilgrimage to the grave of Mary Slessor.

In this new book about Mary Slessor, we meet, walk with, and come to know and understand, the real Mary Slessor — strong-willed and valiant, yet shy and lonely and filled with stage fright when she must talk to home audiences; afraid of nothing, man or beast, as she tramped bare-foot and bare-headed over the dangerous African paths; gay and humorous, even in the most difficult situations; a teacher, more than a preacher; a truly inspired and heroic woman, whose living partnership was with God, as she carried on His work, particularly in bringing to African women a new conception of womanhood and showing them the way to equality and dignity. This is a book of great value, interest and worth — one every Presbyterian woman should read. Price—\$4.75.

LIVELY MAY I WALK By Glen H. Asquith

Here is a very splendid Book of Devotions written especially for older people — those who have entered “the golden years” — who will find in these 54 Devotions, both inspiration and help, as well as many suggestions to assist them in discovering the wonderful treasure God has for them. The title is taken from a night chant of the Navajo Indians, and in itself is both suggestive and beautiful — “Wandering on paths of beauty, lively may I walk!” The Author of these Devotions has served many Pastorates in the Baptist Church, and has served on the New York Citizens Advisory Committee to study the problems of the aged. Each Devotion contains a Scripture verse, a meditation, and ends with a prayer. It is printed in extra-large type, thus making it much more easy and enjoyable to read. For personal reading, this book holds much of uplift and inspiration, and as a gift or special remembrance to older folk on birthday or Anniversary dates, it would be greatly appreciated — splendid, too, for Devotional Programmes of Senior Citizens Clubs or Group Meetings. Price — \$2.00.

PETER JUMPING HORSE By Gordon Langley Hall

All boys and girls will be delighted with this bright and exciting story of the young son of Chief Jumping Horse of the Ojibway Indians in Canada, whose name was Peter, and who lived with his people on the shores of Lake Nipigon. Peter, four years before this story begins, had fallen out of a pine-tree and broken his leg, so that now he walked with a limp, but that did not hinder him from entering into all the plans and adventure of the Dog-Team Race; the Treasure Hunt; making a rescue, and becoming a hero at the Forest Fire. In the meantime, Miss Burgess, the beloved School-teacher, promised to take him to Toronto to have his leg made right again, and Peter was saving all the money he could for that. In the interesting life of this Indian village of Loon Bay, one meets Big Grannie Chichoo; Uncle Pinebranch; Joseph Bearfat, the Store-Keeper; Mrs. Bass-Trout — all sorts of interesting people, and participates in excitement and fun galore.

The Author, who is an Honorary Admiral and a distinguished writer, now lives in New York, but he did spend a year teaching school in an Ojibway reservation, and this interesting story is authentic in both its setting and details. Price — \$1.75.



This Book You Should Have!

"Summons of The Spirit", is the 1960 Account of all the Mission Work of the Presbyterian Church in Canada, including, of course, the work carried on by the Women's Missionary Societies of that Church, both W.D. and E.D. It is factual, complete, and up-to-date, and presents the complete picture of our Mission work as a Church; the accomplishments; the needs; and the opportunities. This is the story of our Church in Mission, in the Nation and in the World, and to be a truly informed member of the Presbyterian Church in Canada you should read this book from cover to cover and thoroughly absorb its contents. Price — .50c per single copy.

ADVANCE NOTICE!

W. M. S. Evening Department Conference

Will be held — May 5-6-7, 1961

In

New St. James Presbyterian Church,
London, Ontario.

Theme — "One Fellowship; One Gospel; One World."

Plan Now To Attend!

Overseas Project No. 1

Report

NURSES' SCHOOL AND RESIDENCE — Jobat, INDIA

December 31, 1960

Amount received	\$ 4,266.92
Amount promised	10,000.00
Amount needed	\$ 5,733.08



Boys and Girls!



HELLO BOYS AND GIRLS . . . FROM THE ISLAND BEAUTIFUL!

by FRANCES D. NUGENT

MRS. TURNER held a piece of paper and an envelope in her hand. She looked around at the bright smiling faces of her Explorers and Mrs. Scott's C.O.C.'s. All were ready and waiting for the next letter from their missionary penny friend, Penny, who is on a trip around the world to see as many of the places where the boys' and girls' missionary money is sent as she can. Finally, Mrs. Turner began to read:—
Hello Boys and Girls,—

Do you know what I saw today? Christmas cards! Oh, I know, it isn't Christmas time, because that was months ago. But there they were at Miss MacKenzie's place. Boxes and boxes of them.

"Whatever do you do with them?" I asked. "And where did you get

them all?"

"You'd be surprised at all the things we do with them," she said, "and at where they come from too. You see, we have no Church School papers here in Formosa, and you know how much boys and girls like them, and treasure them. So — that's one use we have for the cards. We use them for attendance cards too. And sometimes the boys and girls cut out the pictures on them to make peepshows, bookmarks, posters, box movie films and, oh, so many other things besides. One thing I'll say, not a single card goes to waste!

"Where do they come from? Well, the same place as you, Penny — from Canada. You see, boys and girls, and Mummies and Daddies

too, save the cards that are sent to them. After they've enjoyed them, they send them to us here. They don't cut off the names written on them though, because our boys and girls don't like them as well with pieces out of them. They just send them as they are, — by second class mail, and then we put Bible verses on them in Chinese, or whatever dialect it is that the particular children we are working with at the time, speak. You know, Penny, these used cards are so loved by the children here, that some homes have the walls almost completely covered with them — just like Christmas card wallpaper!"

Do we ever like it here in Formosa! Dolly thinks it's the most beautiful country she's ever seen — and such a tiny island it is too. It's about 100 miles away from the China Mainland and goes by several names, — Formosa, Taiwan, Free China, the Island Beautiful.

The Presbyterian Church in Canada has been sending missionaries here for a long time. Right now, the Women's Missionary Society, (Western Division) — that's what you belong to, as members of C.O.C. and Explorers, — has six women here. There are, a nurse, Miss Hermanson, a music teacher, Miss Taylor, and four teachers and Christian Education workers, Miss Black, Miss Douglas, Miss MacDonald, and Miss MacKenzie.

The other day, I went off with Miss Hermanson to one of her clinics. Two Formosan Bible wom-

en went too. It was such a beautiful trip away up into the mountains to one of the mountain villages. It was a bit scary, too, being on such a narrow road so high up.

When we got to the village, Miss Hermanson got out her medicines and things, and the other women got out their pictures. There was no time lost in waiting for the people to come, because as soon as they heard the car they knew who it was. Right away they left what they were doing, and the whole village seemed to arrive at the same time!

Miss Hermanson looked after the sick people, and the Bible women taught the others about Jesus, and how He made sick people well. After she had helped the sick ones as much as she could, Miss Hermanson had a class for Mummies on how to look after their babies better. Later everyone went into the little Church. I didn't really understand what they were saying, or singing, but I could feel the worship, and I did enjoy that service so much!

'Bye, now. I'll tell you some more about Formosa in my next letter.

Love, Penny.

(P.S. Leaders, the address to send the used greeting cards to is: Miss Margaret MacKenzie, 2 Yung Fu Li, Shih Lin Chen, Taipei, Taiwan, Formosa, (Free China) . . . or any of the other missionaries who are in Formosa, whose addresses are in November's Glad Tidings.)

THE JOHN KNOX HOUSE IN GENEVA!

by LEETA McCULLY CHERRY

Yes, I really mean in *Geneva* — not in *Edinburgh*, which of course you already know about! — in Geneva, Switzerland, that lovely land of snow-capped mountains and beautiful, picturesque lakes, and a very important and meaningful Presbyterian Centre it is in this historic old City, which is often called the capital of world Protestantism. Everywhere in Geneva, one is closely conscious of the Reformation background, and the spirit and influence of Calvin, the great reformer, to whom Protestantism, and our own Presbyterian Church in particular, owes so much. People from all different nationalities flocked to Geneva during Calvin's lifetime, even as they do now, in these days of Peace Conferences, Ecumenical Movements, and World Church interests, and very many of these visit John Knox House, as one of the very interesting spots in this City of so much historic portent, both of the past and for the future.

Here, in Geneva, are the headquarters of the World Council of Churches; the offices of the World's Student Christian Federation; the World Alliance of the Y.M.C.A., and the Y.W.C.A.; the World Presbyterian Alliance; and the Lutheran World Federation. Here, too, is the

stately white Peace Palace, with its back-drop of blue lake and lofty snow-tipped mountains, which is the European headquarters of the United Nations; the World Health Organization; and the International Labour Office. Many, indeed, are those who visit John Knox House, when on business at these world-centres of such broad and far-spread Movements, and many others, who are interested in Church and ecumenical work, make it a point to stop over here, when on European tours, to see this important Presbyterian Centre and learn about its programme, in which religious fraternal work is carried on in close and understanding co-operation. Long ago, John Knox House has lost count of the number of these visitors, but at one time there was a record of at least 700, from over fifty different countries — and many of these had stayed right in this hospitable House, where six beds are always reserved for transients.

John Knox House, of course, has no historic, personal connection with the great John Knox, himself—the dedicated founder of Presbyterianism was thus honoured by the United Presbyterian Church of the United States, who support this Centre in co-operation with the National Protestant Church of Geneva, when they

decided to give his name to the John Knox House — “Le Foyer Knox” — which has evolved from the chalet-type house which was remodeled when the property was purchased in 1955. Located in a pleasant residential district, it is a most convenient spot to reach — twelve minutes by trolley from the rail and air terminal; fifteen minutes walk from the World Council of Churches, and the University of Geneva, from which come the large number of non-Swiss students who live there, as well as the many others who join with them in lectures on International Affairs, Bible Study; and the congenial open-house hospitality and friendship always to be found in this Christian Centre.

The number of Church workers in the City of Geneva is very large, but only at the John Knox House has been established a truly “Fraternal Work Programme”, which is carried on in close relationship to the National Protestant Church of Geneva. This Church, when John Knox House was dedicated in 1955 (with a large attendance of leaders in the ecumenical movement, and the famous Dr. Vesser’t Hooft giving the first Inaugural Lecture), was willing, and anxious, to have John Knox House concentrate on work in the student field, where often, at this University, as many as 60% of the students are of other nationalities than Swiss. So, the work has grown amazingly in extent and value ever since. Last year, in May, the Annual John Knox House Lecture

was delivered by the great Scots Presbyterian leader, the very Reverend George F. MacLeod, leader of the Iona Community and Chaplain to Queen Elizabeth — which makes it of real personal interest to all Presbyterians of Great Britain and the Commonwealth. These yearly Lectures, by the way, are later translated into English, French, and German, and mailed around the world to those who are particularly interested in ecumenics and evangelism.

Students from very many nations live and worship together at John Knox House, but not too many at one time. From the very beginning of this Centre, it has been the considered aim to have a small number of well-chosen students living together in this House, always two in a room, and of different nationalities, so that they may truly fraternize, and come to know one another, both personally and in national background. Indeed, there are no single rooms. It is “a home away from home”, in every sense of the phrase. Always, there is Evening Worship, and in this, as in all activities of the House, students living outside are warmly welcomed, as they are, also, to Lectures, Bible Study, and the popular Open-House Parties.

There is now a newly-opened Games Room in the basement, and, on the grounds, a Chapel has been created in what was once the Coach-House, which also now provides extra room-space upstairs. Strange-

ly enough, at the University of Geneva — established, through Calvin's determined efforts, 400 years ago — there is very little Campus life, so such a haven, and Conference Centre, as the John Knox House is particularly appreciated by the students, many of whom are so far away from their own lands — and also by visiting Church workers, and other travellers to Geneva, who enjoy meeting these young people from the different countries, and find that they, too, appreciate this inter-change of friendly contact and interest with folk from other lands.

It is possible, too, for students, who know enough French to enrol at the University of Geneva, to apply for John Knox House scholarship assistance, and students from parts of Asia, Africa, and South America have already availed themselves of this aid. It is hoped that more such young men will consider this possibility in the days ahead, and write for information to John Knox House, 8 Avenue Calas, Geneva, Switzerland.

When the University closes for vacation, then groups of as many as 20 people can meet together at John Knox House, for Conferences, etc. Indeed a goodly part of the programme of this Presbyterian Centre includes arranging especially for such groups and interests — those now working in various forms of Church activity, and feeling the need of sharing their own experiences, especially in evangelism and ecumenical outreach, with others; learn-

ing from them, what is being done in their own spheres of work, and parts of the world. This past summer, for instance, there was held a retreat for Presbyterian fraternal workers; another group considered the training of laymen in the Latin countries; a six-month experimental Training Course was held for Belgian, French and Swiss Bible colporteurs, and in this three Bible Societies participated.

These, of course, are but a very small glimpse of the many good and interesting things which are carried on, at all times, at the John Knox House, and of the helpful and Constructive Christian atmosphere which prevails within those walls. It is sufficient, however, I feel sure, to convince any Presbyterians who many visit the truly beautiful City of Geneva, that they have not seen all that is outstanding there until they have visited John Knox House, the Presbyterian Centre which should not be missed by anyone at all interested in Church work.

* * * * *

MY HOPE!

May every soul that toucheth mine
Be it the slightest contact, get there
from some good;
Some little grace; one kindly
thought;
One aspiration yet unfelt; one bit of
courage for darkening skies;
One gleam of faith, to brave the
crowding ills of life. (Selected)

WHY I BELIEVE IN MISSIONS

Because — *I believe in Christ.* His beliefs in missions is evidenced in His incarnation, in His death on the cross, in the glory of His resurrection, in His final message on Olivet; and, as exalted Head of the Church, His belief has not changed.

Because — *as a Christian I have caught something of the spirit of Christ* and, therefore, of his passion to seek and to save lost souls. Consequently, it is my joy to imitate Him, to realize His ideals and to extend His Kingdom.

Because — *He bade His disciples proclaim His Gospel to all the world.* As I am one of His disciples, I believe this command involves me. His wish is my pleasure, His will is my law. If He says, "Do this!" I take Him at His word and strive to do it.

Because — *I am a member of His Church* and am under vows to promote its growth and efficiency. His Church is His method of proclaiming His Gospel and saving the world. It is a united and organized effort to accomplish what no individual could do.

Because — *Christianity is a religion of expansion and must grow—or die.* Therefore, as I want it to live and to emancipate humanity, I must proclaim and help others proclaim the Gospel until the Kingdom of Christ shall encompass the world.

Because — *I am a product of missions.* Were it not for the early disciples and other missionaries, I would today be without the Gospel and the blessings of a Christian civilization. For "all that is best in modern civilization is the fruit of the transforming power of the Gospel."

Because — *as a debt of honour I must pay the "debt of strength" to weakness;* intelligence, to ignorance; wealth, to poverty, health, to sickness; comfort, to sorrow; hope, to despair; and the Gospel, to a lost world.

Because — *the only way I can pay this "debt of honour"* to those missionaries who suffered greatly in their stewardship of the faith that I might know the Christ and be saved, is to pass the Gospel on to others.

Because — *to evangelize humanity is to save the world from the tragedy of evil.* To bring un-Christian nations into fellowship with the Son of Man is to create a new brotherhood of mutual understanding, honour, protection, and righteousness, thereby outlawing war and greed and a multitude of evils.

Because — *all Christian missions are one.* I must not neglect my homeland, but I must go beyond it. Beginning at Jerusalem, I must go, or send, into all the world, simply because He said so. (Selected)

WOMEN'S TRAINING CENTRES IN AFRICA

by WILLIAM MUHONE, NYASALAND

"THE OLD-TIME RELIGION is good enough for me," goes an old hymn. An old saying has it, "When you train a woman, you train a whole family." I have no argument with the first, for the hymn was written long before I was born, and I am unfamiliar with the phrase, "The old-time religion." But the second quotation, the one about training a woman, is as current for me, and as personal, as the meal I shall eat at noon today.

My wife will prepare that meal. I want it to be a hearty one, for I am a hard-working man. I also want it to be nutritious and attractive. My wife and children will join me at the table. I want a neat cloth to cover the table and I want the plates, and knives and forks, and so forth to be in good taste. I want my children to be nicely dressed.

When I have finished eating, I want to rest for a few moments before returning to work. I want to rest in a room that is comfortable and pleasing to the eye. While I am at work, I want to know that my wife is gainfully occupied, not sitting around gossiping. Some

time, before the day is ended, I shall have another time to relax. I want to use that opportunity to discuss some phases of my work with my wife. I have a good job and I like it, but it has its problems and she should be able to help me meet them.

My children are lively youngsters and certainly healthy enough. But if they became sick I want them to get intelligent care immediately. It is possible that my wife and I shall have more children. From the time we become aware that a child is on the way, I want my wife and child to have the most enlightened care available. I want a lot of things and most of them depend upon my wife.

Much planning, and money, and time have been devoted to establishing and speeding up African education. Until rather recently it is mostly the African male who has taken advantage of this. However, because leaders and others in Africa are aware that an African cannot realize the best of his potential until his women folk are also educated, training centres for women are now springing up in many parts of Africa.

For several years I have been

associated with a large business concern in Africa that employs thousands of men. These men are encouraged to bring their wives and children to live with them in houses provided for their use. Three centres have been established for training the wives and daughters. Under capable instructors they are taught how to read and write. They learn how to cook on modern, but inexpensive, stoves. They learn how to sew, how to knit. They are instructed in home management, child care, personal hygiene, and cleanliness.

The women are encouraged to form clubs, that benefit the community as well as the members. One of these is the Home Visiting Club. Here a group from the club visits the home of another club member. The members simply drop in unannounced. Everything is pleasant and informal, but the hostess is aware that her friends are looking her house over carefully, to note if she is measuring up to the living standards set by the club. The results are encouraging, for no member wants to be caught with an untidy house, unkempt children, or a husband growling over a home that is poorly managed.

In the three training centres noted above, badges are awarded for competence. The woman who wins six or more badges is considered a star in her town and is greatly honoured and respected by the community.

The results of the training centres are becoming more and more significant. Health conditions in the

homes are improving. The infant death rate is decreasing. The standard of living is rising. Careful management of the home is making more of the husband's income available for necessities. The husbands, in turn, are showing more satisfaction with their wives.

It is interesting to note at this point that Mr. Benjamin S. Ngaira of Kenya, writing in the December 1959 issue of "Rock", quotes the African leader of a women's training centre in Central Africa as saying, "The results of the Centre are already evident, for the staff visits and maintains a contact with ex-students. Many husbands of the students have remarked that it has been like starting life afresh when their wives return home."

It is unfortunate that training centres for women are not in sufficient number to meet the need. The demand for education for women is increasing. In greater numbers than ever before, wives and daughters are leaving their villages to live with their husbands and fathers in urban areas. As we all know, urban life differs greatly from rural life. Training centres not only educate for urban life; they help to speed the adjustment between rural and urban living.

I want my wife to be my helpmeet in every phase of our life. She wants it too. We want it so much that she is leaving tomorrow to attend a women's training centre. I can hardly wait for her return!

(African Features)

ABOUT WORLD REFUGEE YEAR!

"The World Council of Churches re-settled nearly 10,000 Refugees in the first nine months of 1960", so the Administrative Committee of the Division of the Inter-Church Aid and Service to Refugees of the World Council of Churches, was told by Miss Janet Lacey, of London, England, who is Director of Inter-Church Aid, and Service to Refugees, of the British Council of Churches, and also a member of the 12-member International and Inter denominational Committee.

"Hundreds of thousands of Refugees have found solutions to their problems because of World Refugee Year", she continued. "Some 83 million dollars has been pledged by 93 countries for the programme of the United Nations High Commissioner for Refugees". The Committee heard that member Churches have already pledged more than four million dollars to the largest single Refugee Relief Plan ever blue-printed by the Churches — this, in addition to regular programmes of the Churches, amounting to millions of dollars.

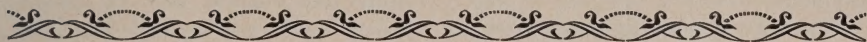
They heard, also, of the construction of Church-sponsored homes for the chronic sick and aged in Europe, the Near East, and Australia.

Special World Council projects are primarily for the local integration of Refugees who cannot be moved from their countries of Asylum. Vocational training programmes, and homes for the able-bodied, are also being provided. Besides the thousands of Refugees re-settled under the special World Refugee Year schemes, many Refugees have now, under more relaxed rulings, by the Governments of the United States, Canada, Australia, and New Zealand, been able to obtain their visas, often after years of waiting, because of ill health and other handicaps.

Dr. Edgar H. S. Chandler, for the past eleven years, Director of the Council's Service to Refugees, with headquarters in Geneva, Switzerland, predicted that the number of Refugees to be re-settled by the Council in 1961 would reach at least 14,000. The United States has already received 5,301 Refugees, the largest number so far re-settled, and, of these, 4,000 are Dutch ethnic Refugees from Indonesia, who have been living in the Netherlands. The World Council of Churches is also responsible for the re-settlement of White Russian Refugees, who have been living in China. Fifteen thousand of these Refugees have come out of China, via Hong Kong, and been re-settled by Council, but there are still 9,000 of these people, who have been registered by Council for re-settlement in Australia and South America, but who have not yet received exit permits to leave China.

Although many Refugee problems have been solved, many more await

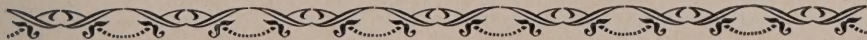
a solution. Among these are the million Chinese in Hong Kong; thousands of Refugees from Eastern Europe; and the many new Refugees now being created by political disturbances in Africa. "It is difficult to point up all the achievements of World Refugee Year, at this time", concluded Dr. Chandler, in his report to the Committee, "but we can say that most of the World Council's plans are going to be carried out, and many Refugees will find their problems solved". Dr. Chandler now leaves the staff of the World Council to become Executive Vice-President of the Federation of Churches of Greater Chicago, U.S.A., but during his eleven-year term of Office in World Council Refugee Service, he has had the joy and satisfaction of helping to re-settle, and rehabilitate some 230,000 Refugees.



A KOREAN VERSION OF THE 23RD PSALM

The Lord God is my Father,
I do not envy the world's riches,
glory, honour or position.
The Lord is my Lighthouse. There
is no darkness in my way.
The Lord is my Castle of Refuge;
I shall rest in peace.
The Lord is my Rock and Sure
Foundation; I shall not be moved.
The Lord is Love; when I go on
the wrong road He beats me with
the whip of Love.
Though I wander in the rough desert,
the Lord gives me an oasis
of life, and I have no cause for
worry.
The Lord is my Armament; when
I face great yawning cliffs and

chasms, I will not be driven back.
Since the Lord is merciful, He lifts
me up when I fall down, and
holds me securely.
The Lord is my Shepherd, I will
give Him thanks.
He feeds me with the food of truth,
and I will not be hungry.
He gives me the water of life to
drink, so that a fountain springs
up in my heart forever.
When I listen to the Lord's voice
and follow Him, I have no anxiety,
and no one can hinder me.
The road I follow is called "Eternal
Life".
The Lord is my true Love, Strength,
Hope and Joy forever.



Japan's Homes Symbolize A Way Of Life

by SHUJI TAKASHINA

WHEN YOU DESCRIBE a Japanese house to most people, they seem surprised that buildings "made of wood and paper" should remain upright in a land where the earth quakes about twenty times a day and where gales and storms are very frequent.

The fact is that in these houses which seem so frail and insecure, we Japanese lead just as pleasant and safe a life as the average Englishman in his brick house, or the Frenchman in his stone one. Our architecture, based on "wood and paper", is well adapted to our climate and way of life. It has reached a high state of perfection through the centuries and many of its features have even influenced the modern school of architecture in the West.

In all forms of human expression, and not least in architecture, climate plays an important role. To begin with, it determines the choice of the building material. In our country, where there is very little stone or clay, a house must have plenty of openings and lots of space to face an enemy which, for the architect, is just as dangerous as an earthquake or typhoon — *damp*. Damp, in our humid sea-bound land, rots the wood and makes clothes and all other objects go mouldy unless there is sufficient air circulating in the

house. But in a wooden building, where the basic features are pillars and beams instead of walls and arches, the space between the pillars can be cleared without any danger of the house collapsing. Wide sliding doors separating the inside from the outside can be moved about, and, where necessary, removed altogether.

So that a house can stand up to the dampness of our climate, air must be allowed to circulate not only inside the house, but also underneath it, so as to prevent the wood from rotting by contact with the damp soil. For this reason, Japanese houses, which generally have only one or two storeys, are built on piles, also made of wood, between which air circulates freely.

There is a myth that we Japanese sleep on the ground. It is true we do not have special beds like those used in Europe. We sleep on a *futon*, a sort of wadded mattress spread out on the floor which is covered with *tatami*, or thick straw matting. But the fact that the floor of the house is raised a few inches above the ground makes Western-type beds unnecessary.

Instead of saying that we sleep on the ground, it would be more correct to say that the Japanese house is a huge bed on which we live, eat and work. So much so that

you can't enter our houses with your shoes on — you have to take them off at the door. And in colloquial Japanese you don't speak of "going into a house" but of "going up".

The use of *tatami* to cover the floor of all the main rooms is another characteristic feature of Japanese architecture. Most people are familiar with our habit of squatting down on our heels on the mats, but the *tatami* play a far more important role in our houses. They are made in specific shapes and sizes so that they can be used as a standard measurement.

All the rooms are designed according to the number of *tatami* they contain. If you are told that a room has so many *tatami*, you immediately visualize its size and shape. And not only the main rooms, but other parts of the house, the passage-ways, entrance hall, kitchen, etc., are measured and designed according to the size of the *tatami*. In fact, an exact plan of the whole house can

be drawn up without a rule or measurement. With such highly standardized methods of construction, the so-called "new techniques" of "prefabrication" and "mass production" have been known and used in Japan for the last ten centuries.

These features of our buildings have influenced our way of life. Separate rooms, in the Western sense, do not exist in our houses, since there are few inside walls, and lots of movable partitions. Our ancestors never thought of putting locks on the sliding doors separating the rooms, which even a child can open easily. This makes for community living, rather than a way of life based on individualism and independence. In this context, it is easy to understand why family life is so important in our country. The family is the basic unit, or nucleus, of our society, and its symbol is our Japanese home.

*(Acknowledgement to
U.N.E.S.C.O.)*

* * * * *

POWER

There is an eye that never sleeps
beneath the wing of night;
There is an ear that never shuts
when sink the beams of light.
There is an arm that never tires
when human strength gives way;
There is a love that never fails when
earthly loves decay.

But there's a power which man can
wield when mortal aid is vain,
That eye, that arm, that love to
reach, that listening ear to gain.
That power is prayer, which soars on
high through Jesus to the Throne;
And moves the Hand which moves
the world to bring salvation down.

WHAT IS PRAYER?

Extract from "Gospel of Sadhu Sundar Singh". By A. Heiler
(translated by Olive Wyon)

"The essence of prayer does not consist in asking God *for* something, but in opening our hearts to God, in speaking with Him, and living with Him in perpetual communion. Prayer is continual abandonment to God. Prayer does not mean asking God for all kinds of things we want; it is rather the desire for God himself, the only Giver of Life. Prayer is not asking, but union with God. Prayer is not a painful effort to gain from God help in the varying needs of our lives. Prayer is the desire to possess God himself, the Source of all life. The true spirit of prayer does not consist in asking for blessings, but in receiving Him who is the giver of all blessings, and in living a life of fellowship with Him. Prayer is not a kind of begging for favours; it is rather breathing and living in God. A little child often runs to its mother and exclaims: 'Mother! Mother!' Very often the child does not want anything in particular; he only wants to be near his mother, to sit upon her lap, or to follow her about the house, for the sheer pleasure of being near her, talking to her, hearing her dear voice. Then the child is happy. His happiness does not consist in asking and receiving all kinds of things from his

mother. If that were what he wanted, he would be impatient and obstinate, and therefore unhappy. No; his happiness lies in feeling his mother's love and care, and in knowing the joy of her mother-love! It is just the same with the true children of God; they do not trouble themselves so much about spiritual blessings. They only want to sit at the Lord's feet, to be in living touch with Him, and when they do that they are supremely content."

In another parable, Sundar Singh tries to show how mean and contemptible a thing it is to beg for all kinds of everyday things when one is in the Presence of the greatness and wonder of God: "Have you ever seen a heron standing motionless on the shore of a lake? From his attitude you might think he was standing gazing at God's Power and Glory, wondering at the great expanse of water, and at its power to cleanse and satisfy the thirst of living creatures. But the heron has no such thoughts in his head at all; he stands there hour after hour, simply in order to see whether he can catch a frog or a little fish! Many human beings behave like that in prayer and meditation. They sit on the shore of God's Ocean; but they give no thought to His power

and Love; they pay no attention to His Spirit which can cleanse them from their sins, neither do they consider His Being which can satisfy their soul's thirst; they give themselves up entirely to the thought of how they can gain something that will please them, something

that will help them to enjoy the transitory pleasures of this world, and so they turn their faces away from the clear waters of spiritual peace. They give themselves up to the things of this world which pass away, and they perish with them."

(From "African Features")

* * * * *

FOR DAILY LIVING!

On October 7, 1936, in the midst of a busy schedule of meetings around Wallaceburg, where he was staying in the manse with his son Frederic, Jonathan Goforth died in his sleep.

Written on the fly leaf of his Bible were these "Seven Rules for Daily Living":

1. Seek to give much—expect nothing.
2. Put the very best construction on the acts of others.
3. Never let a day pass without at least a quarter of an hour spent in the study of the Bible.
4. Never omit daily morning and evening private prayer and devotions.
5. In all things seek to know God's will and, when known, obey at any cost.
6. Seek to cultivate a quiet prayerful spirit.
7. Seek each day to do or say something to further Christianity among the heathen.

He lived up to these rules. The Bible was his constant companion.

LOOK AT YOUR HAND!

"The eye cannot say unto the hand, I have no need of thee." 1st Cor. Chapter 12, verse 21.

"Give us a hand with this, will you please?" This common expression is used to request help in some job or situation. But why do we say, "give me a hand," or "lend me a hand," but never "give me an ear—or an eye—or a foot?" Just because the hand is the most useful member of the body. It helps every other member. The hand is truly, "the helping hand."

Which member protects you when you fall? When some object threatens your eye, what member rushes to the rescue? When you want to put food in your mouth, which member is called upon? To button your coat? To brush your hair? It is that "helping hand!" No wonder Paul says—"the eye cannot say unto the hand, I have no need of thee."

The hand is mentioned 1,433

times in the Bible. The wrist has 8 bones, in 2 rows, so that it can move backward and forward, and over half-way around. The palm has 5 bones, to act as support for the hand proper; 4 fingers, with a nail on each end. And look at the thumb, so set that it meets the fingers from the opposite direction. Look at your fingers. They are all of different lengths. Is it a mistake by the Maker? It would look nicer, maybe, if they were even. But wait! Close your hand—now they are all even. Close your hand over an orange, and even the thumb is even with the fingers.

Wonderful hands! No wonder Solomon calls them "the keepers of the house" — Eccl; Chapter 12, verse 3. God, too, has hands, in which He holds us—"for no man can pluck us out of His Hand,"—John 10, 29. Look at *your* hands, and praise God for His Hands."

(Selected)

* * * * *

PETITION

So long, dear God, we've walked the
muted highway
Each age, we know, must bear some
thing of pain.
But in the spring . . . Just for a while
we ask Thee
That we may hear dim music in the
rain . . . !

(Selected)

A TESTED RECIPE

For a Good Missionary Meeting

A level measure of officers;
A heaping measure of members;
A generous sprinkling of visitors;
Place these in a cheerful, well-ventilated room;

Mix well with cordiality.

Add a reasonable number of heads full of knowledge of the work and needs;

Many hearts full of earnest devotion and faith;

Season well with Prayer.

Let rise in the warm atmosphere of inspiration until it bubbles, and boils over into other women's hearts,

This recipe will serve as many women as you have faith to reach.

(From The Link and Visitor)

* * * * *

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. J. HOGG

639 MOSS STREET

VICTORIA, B.C.

PRESS SECRETARY

KAMLOOPS-OKANAGAN PRESBYTERIAL — At the first Fall Rally for Presbyterian Women, held by this Presbyterial in *Vernon*, only women from *Vernon* and *Armstrong* were able to attend, but a most profitable day was spent under the leadership of Miss Mae Nutt, Regional Secretary. On the agenda

were — Swedish Style Bible Study; Preview of the new Mission Studies; Question and Answer Panel on W.M.S. Organization and duties of Executive Officers; two interesting "Quizzes" on the latest issues of "The Glad Tidings" and "The Presbyterian Record" — conducted by Mrs. G. Boer, Girls' Work Secretary, and Mrs. J. Ferguson, President of *Vernon* W.M.S. Auxiliary. Others assisting were Mrs. K. B. McKechnie, Library and Literature Secretary, who had an excellent

Literature Display, and also conducted the Sing-Song; the Organist, Mrs. C. E. Bray, Presbyterial Glad Tidings Secretary; and Mrs. F. G. Abbott, Presbyterial Recording Secretary, of *Penticton*, who contributed the lovely Autumn lapel cards. Treasurer, Mrs. Jack Smith, presented her Report; the film "Literacy Comes to a Village" was shown; and the Rally closed with the benediction-poem "God Bless All Folk Tonight" from "The Glad Tidings". Both Luncheon and Afternoon Tea were provided at the home of the Presbyterial President, Mrs. J. McCulloch, *Vernon*.

Before coming to this Rally, Miss Nutt visited the Auxiliaries and Groups in the northern part of the Presbyterial, and, while in *Vernon*, she attended meetings of Sunday School Teachers; Young People; and Explorers. She also met with the new C.G.I.T. Counsellor in *Vernon*, and held an Organizational Meeting for Explorers in *Armstrong*.

Mrs. John McCulloch, Presbyterial President, presented to Miss Priscilla Robison, at a Sunday morning Service in Knox Presbyterian Church, *Vernon*, a Life Membership Certificate, and Mrs. R. A. Ferguson, Past Presbyterial President presented the Pin. Miss Robison was the first Superintendent of the Sunday School in Knox congregation, and is one of the founders of the W.M.S. Auxiliary of that Church, and an active Home Helpers Secretary.

KOOTENAY PRESBYTERIAL — The Evening Guild of Knox Presbyterian Church, *Cranbrook*, held the Annual Home Helpers Meeting at the home of Mrs. D. W. Dow, when President, Mrs. A. Schnell, led the Study Programme on "*Africa*". Plans were made for members to conduct a Morning Church Service.

This Auxiliary reports with sadness the sudden death of a valued Life Member, and former Presbyterial Recording Secretary, Mrs. Margaret H. Surtees — a faithful W.M.S. member of forty years.

WESTMINSTER PRESBYTERIAL — A Workshop for Leaders of Adult, Children and Girls' Groups was held in Fairview Presbyterian Church, *Vancouver*, opening with Worship Service, and introduction of the theme, "Into All The World Together", given by Miss Ellen Douglas. The film strip, "Village Reborn", was shown by Miss Mae Nutt and Miss Tam Nakamura. Miss Mae Nutt presented the Adult Mission Study Packet; Mrs. N. Robertson, and Miss Mavis Hyndman, the Study Packet for Girls' Groups; Mrs. K. Wilson, the Children's Mission Study Packet. At the Afternoon Session, representatives gathered into Groups, according to affiliation, with Mrs. J. A. Murdock in charge of Adult Auxiliaries; Mrs. H. D. Carson — Affiliated Adult Groups; Mrs. D. A. Massie, Girls' Groups; Mrs. G. Ledingham, Children's Groups. Five Groups came together to discuss different methods

of Bible Study. A Box Lunch was enjoyed at noon, with tea served by the Ladies' Missionary Fellowship of Fairview Church. President, Mrs. I. LeHuquet, spoke at the close of the Meeting.

At the Thank-Offering Meeting of the W.M.S. Auxiliary of Robertson Presbyterian Church, *Vancouver*, Mrs. K. J. Wilson, Guest Speaker, gave an illustrated address on "The Training and Work of a Deaconess". President, Mrs. M. Ferguson thanked the Speaker, and a Life Membership was presented to Mrs. M. A. McDonald by Mrs. A. Hally, President of Circle 2, on behalf of the Auxiliary. Members of Circle 2 conducted the Worship Service, and later were hostesses at the Social Hour.

The Afternoon Auxiliary of the W.M.S. of Kerrisdale Presbyterian Church, *Vancouver*, at their Thank-Offering Meeting, heard Mrs. James Evans, of *West Point Grey* Presbyterian Church, give an interesting illustrated Address on "*Russia, As A Tourist Sees It*," and at a later Meeting Mrs. D. A. Smith spoke on "*Africa — Its History and Many Problems*." Miss Mary Barber, recently returned from *Korea*, told of "Save The Children" Work in *Korea*, at this same meeting. Devotionals were given by Mrs. J. H. Dunlop, and by Mrs. A. B. Basey, of Mount Pleasant Auxiliary of the W.M.S.; Mrs. R. H. Harrison was Soloist; and a Social Hour followed each Meeting.

The Janet Thomson Evening Auxiliary of the W. M. S. of Kerrisdale Presbyterian Church, *Vancouver*, completed the Study on *Africa* and on "Women of the Bible" in the past year. Interesting Speakers were Miss Doris Baillie, of *Manmod, India*, who told of work among the orphans in "Manoram Sodan"; Mrs. Kerr, who spoke, from her own observations as the wife of a Canadian Doctor there, on "Racial Problems in *South Africa*"; and Miss Esther Harrop, who told of her summer holiday on the *Island of Iona* and showed slides of St. Columba Church. This Auxiliary was hostess to the Synodical of B.C. at their Annual Meeting in Kerrisdale Church; money was raised at special events to provide a bursary for a Presbyterian student; gifts for Hospital patients were presented to Miss Ellen Douglas, Hospital Visitor; and members assisted at the Central City Mission, as well as taking part in World Day of Prayer Services in *Vancouver* Churches.

SASKATCHEWAN

MRS. W. W. DOUGLAS
307 - 2ND STREET
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL — When the C.G.I.T. Group of *Tisdale* Presbyterian Church entertained the members of *Saskatchewan Park* Lodge, the Programme consisted of a Worship Service; a number of Skits and Action Songs, and

the singing of Negro Spirituals. All the guests received gifts of candy.

The new C.G.I.T. Group of *Melfort* Presbyterian Church were guests of the *Tisdale* C.G.I.T. at a Supper Meeting, when Mrs. S. J. Sharkey spoke on the aims and purposes of C.G.I.T. work. Mrs. Myrtle Johnston conducted the Bible Study on "Women of The Bible", and an enjoyable programme was appreciated.

The St. Andrew's and the Elena MacKay Evening Auxiliaries of the W.M.S. were co-hostesses at a Tea held in St. Andrew's Presbyterian Church, *Tisdale*, in aid of the Special Anniversary Project for the Nurses' Residence and School of Nursing, in *Jobat, India*. During afternoon and evening, slides of the work done on the Jobat Mission Field taken by Miss Margaret Kennedy, were shown. The *Caranga* W.M.S. Auxiliary also contributed to the Fund, which, altogether totalled \$76.75.

REGINA PRESBYTERIAL — As a joint effort of the *Moose Jaw* and *Regina* Presbyterials, a much-appreciated Leader's Training Conference was recently held in First Presbyterian Church, *Regina*, with a large and most enthusiastic attendance. Leaders of C.O.C. Explorer, and C.G.I.T. were assigned to Special Groups as they registered, and participated in the Work-Shop Sessions, where ways and means were discussed of presenting Mission Studies; Bible Studies; Craft Projects and Work Bees — all within the limited scope

of a small new Group. Mrs. E. H. Hermanson, whose "brain-child" this Conference was, says "Every year, at Synodical and Presbyterial, reports are given, always re-echoing the cry — 'no leaders', and we reply 'what can we do about it?' This conference is something we have thought about, discussed, and dreamed about, for a long time. As we have worked together toward a goal, and as we have prayed together, surely the need will be more widely known and realized, and the witness of one to the other bring enthusiastic results." All those who attended returned to their homes stimulated in their work as Leaders, and the response to this first Leaders Conference was so enthusiastic, that it is now hoped to hold one once a year, probably in September, when Groups are beginning to organize.

SASKATOON PRESBYTERIAL — The Annual Fall Rally of this Presbyterial was held in *Rosetown*, when Miss Margaret Boyd, the new Regional Secretary told of her work; Mrs. M. Muth gave highlights of the Annual Council Meeting; and Mrs. A. Coulter and Mrs. R. Wiseman of *Rosetown* explained and conducted various methods of Bible Study. A Skit was presented, showing the need for the new building for the Nurses' Residence at *Jobat, India*, and all Groups decided to do something immediately to raise money for this Anniversary Project. The Rev. L. S. VanMossel, of Parkview Presbyterian Church, *Sas-*

katoon, conducted the Opening Worship, and the Rev. D. Miles, of Jonathan Goforth Presbyterian Church, Saskatoon, gave the closing message.

The C.G.I.T. Groups in this Presbyterial held their Annual Candle-Light Services in the several Churches. In Rosetown Presbyterian Church, Miss Gaye Barrie, Misses Marion Powell, Betty Walker, and Beverley Walker took part in the Service. In Parkview Presbyterian Church, Saskatoon, the Service was given by Misses, Beth Wilde, Marsha Mains, and Mary Semmell. In Calvin Presbyterian Church, Saskatoon, those conducting the Service were Misses Lynne Grosse, Linda Scott, and Sherry Boyle, with Mr. David Robertson, Church School Superintendent, giving the Christmas message.

MANITOBA

MRS. R. A. DAVIDSON

315 - 12TH ST.,

BRANDON, MANITOBA

PRESS SECRETARY

BRANDON PRESBYTERIAL — At the Meeting of the W.M.S. Auxiliary of the *Flin Flon* Presbyterian Church, Miss Doreen Worden, Presbytery Deaconess, was Guest Speaker, and told of the many angles of Deaconess work. The Meeting was held at the home of Mrs. N. Sorenson, and the Devotional Period was conducted by Mrs. H. Ruse. New Officers for 1961 were elected, with Mrs. A. Fraser, the incoming President.

The W.M.S. Auxiliary of First

Presbyterian Church, *Portage la Prairie*, met at the home of Mrs. W. Vollett, with President, Mrs. W. H. Vopni, conducting the Devotional Period, and Mrs. H. L. Henderson reading the story, "The Rebellious Shepherd", from the December "Glad Tidings". Mrs. H. Crump presented a Life Membership and Pin to Mrs. G. Fairbairn, and Mrs. Y. Tashiro, on behalf of the Evening W.M.S. Auxiliary, presented to Mrs. P. Ross a Life Membership and Pin. Mrs. Phoebe Andrews was presented with a Pin, a gift from her parents, Rev. and Mrs. H. Crump.

Members of the W.M.S. Auxiliary of Zion Presbyterian Church, *Wellwood*, met at the home of Mrs. Mac Clark, to honour Mrs. G. W. Wells, who will now be living in *Carberry*, and to present to her, as a parting gift from her Auxiliary, a Life Membership and Pin. A Duet was sung by Mrs. Caldwell and Mrs. Suttie.

The Vesper Candle-Light Service of the C.G.I.T. Groups was held in Knox Presbyterian Church, *Carberry*. Department President Cheryl Orr, conducted the Service; Phyllis Huzyk and Janice Lockhart, read the Scripture Lessons; and the Choir of 28 girls were led in the Processional Hymn by Shirley Strain and Cheryl Orr. Christmas Carols were played by Miss Pat Hood, and Shirley Strain read the story "The Legend of the Black Madonna." The Offering was received by C.G.I.T. members, and, after the Recessional

Hymn, Mrs. A. J. Hood gave the Benediction.

WINNIPEG PRESBYTERIAL — At a recent meeting of the Evening Auxiliary of the W.M.S. of First Presbyterian Church, *Winnipeg*, held at the home of Miss Kathleen Zurbrick, a Life Membership was presented to Miss Eleanor Kerr, by the Senior W.M.S. Auxiliary of First Church, in recognition of her faithful service throughout many years. The Life Membership presentation was made by Mrs. W. Gordon MacLean, and the Evening W.M.S. Auxiliary, of which she has been a member for many years, presented the Pin to Miss Kerr.

At a joint meeting of the W.M.S. Auxiliaries of St. James Presbyterian Church, *Winnipeg*, Miss Jane Dunwoody, Treasurer of *Winnipeg* Presbyterian, was presented with an "In Memoriam" Certificate, by the Afternoon W.M.S. Auxiliary, in loving memory of her Mother, the late Mrs. H. H. Dunwoody, a former Provincial and Synodical President for *Manitoba*. Mrs. A. H. McKay, of *Winnipeg* made the presentation.

The Afternoon Auxiliary of the W.M.S. of Knox Presbyterian Church, *Selkirk*, has experienced a great loss in the recent death of their Past-President, Mrs. Agnes Fraser, in her 78th year. One of the oldest members of her Auxiliary, Mrs. Fraser was a devoted member who held many W.M.S. offices during her long years of service.

HAMILTON AND LONDON

MRS. GEORGE CLELAND

LISTOWEL, ONT., R.R. 2

PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — The Rev. Donald Archibald was Guest Speaker at the Thank-Offering Meeting of the W.M.S. Auxiliary of Knox Presbyterian Church, *Tara*, when his theme was "Gates of God — Salvation, Worship, Service, Death and Heaven." Mrs. John Sim presented the Vote of Thanks.

Guests were present from *Allenford*, *Burgoyne*, *Chatsworth*, *Tara*, *Tiverton*, and the local churches, when the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Southampton*, celebrated their 60th Anniversary. A Special Guest was Mrs. Irving McVittie, of *Southampton*, who has been a continuous member since 1908. Miss Margaret Ramsay, on furlough from British Guiana, was the Guest Speaker, and President, Mrs. Fred Piper brought Presbyterian greetings. Miss Isabel McFarlane, Auxiliary President gave the historical review.

The Misses Dickson, of *Winnipeg*, showed splendid pictures of their recent trip to *Africa*, to a large and appreciative audience at a recent meeting of the Hanna Reith Auxiliary of the W.M.S., of *Tara* Presbyterian Church.

Eleven Home Helpers were present at the recent meeting of the W.M.S. Auxiliary of *Burgoyne*, when they saw the film strip "Village Reborn", produced by the

Committee on World Literacy and Christian Literature.

CHATHAM PRESBYTERIAL—The Evening W.M.S. Auxiliary of Knox Presbyterian Church, *Wallaceburg*, celebrated its 35th Anniversary, with Mrs. Mark Merritt, first President of the Group, as Guest Speaker. Four Charter Members were present. A Life Membership was presented to Past President, Mrs. Clara Lee, and the Guest Soloist was Miss Pat Brown.

Mrs. Fred Creasey, former Treasurer of this Presbyterial, spoke on "True Thanksgiving" at the Thank-Offering Meeting of the W.M.S. Afternoon Auxiliary of Knox Presbyterian Church, *Wallaceburg*.

The Senior Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, *Windsor*, sent an Honorary Membership to Mrs. Donald MacLeod, a former member now living in *Quebec*.

A 70th Anniversary was celebrated at the Thank-Offering Meeting of the Senior W.M.S. Auxiliary of St. James Presbyterian Church, *Thamesville*. The Rev. Mr. Geurgis, Guest Speaker, told of Mesopotamia, his native land, and, assisted by his wife, modelled hand-woven costumes worn in that land in their youth. Lunch was served by the W.M.S. Evening Auxiliary, and Mrs. N. B. Watts, the only living Charter Member, assisted by Mrs. C. A. Watts, a member of 60 years standing, poured tea.

HAMILTON PRESBYTERIAL — Home

Helpers, and Explorer Groups, were special guests at a recent meeting of the Senior Auxiliary of the W.M.S. of New Westminster Presbyterian Church, *Hamilton*, with President, Mrs. Wm. Johnston, presiding. Life Memberships were presented to Mrs. Edward Matthews, and Miss Diane Herman, Explorer Counsellor; Junior Certificates and Pins to Lynne Reynolds, Carol and Sigrid Fischbuck, and a Third Seal, to Leslie Ferguson. Mrs. George Meyers gave a Reading, and the Explorers contributed to the Programme.

Mrs. Hugh Campbell presided at the meeting of the W.M.S. Auxiliary of St. Enoch's Presbyterian Church, *Hamilton*, when a Life Membership was presented to Mrs. Robert Dempster. Taking part in the Devotional Period, and the Programme, were Mrs. Duncan Allan; the Rev. Mariano de Gangi; Mrs. Ed. Shedder; Mrs. C. W. Bishop; and Mrs. C. J. Simmins. A Life Membership was given Mrs. George Bain at the meeting of McLean W.M.S. Auxiliary of Chalmers Presbyterian Church, *Hamilton*, and Mrs. Douglas Whiskin was Soloist. Mrs. Charles McCarroll spoke on "The Mission of The Church."

Mrs. O. R. Farnon, of the C.G.I.T. Work Board, was Guest Speaker at the C.G.I.T. Mother-and-Daughter Banquet given by the Mary Oswald Auxiliary of St. David's Presbyterian Church. Honoured guests were Mrs. George S. Oswald, Sr., and Mrs. Leslie Houghton, former Leader. President, Mrs.

George S. Oswald, Jr., presented affiliation Badges and Pins. Leader, Miss Margaret Codd, was assisted by Carol Weise, Karen Wagg, Marilyn Kinach, and Nancy McPherson.

The Alice MacDonald W.M.S. Auxiliary of St. John's Presbyterian Church held a Dessert-and-Coffee Meeting at the Manse. Mrs. K. Fothergill presided, and the Devotional Period was given by Mrs. P. Silerno, Mrs. Wm. Smith, Mrs. Robt. Wyse, Mrs. Malcolm Maccauley, and Mrs. N. D. MacDonald.

HURON PRESBYTERIAL — Mrs. George Malcolm, on furlough, with her husband, from Formosa, was Guest Speaker at the Senior W.M.S. Auxiliary Meeting of *Seaforth* Presbyterian Church. Slides and curios were also shown. President, Miss G. Gracey, welcomed the many visitors from neighboring Churches, and Hymns and Scripture Reading were chosen by the Honorary President, Mrs. T. Wardlaw Taylor, of *Toronto*, who is now in her 90th year and still keenly interested in her W.M.S. work. Devotions were conducted by Mrs. A. Taylor and Mrs. R. Johnston, and Mrs. G. Henderson and Mrs. H. Leeson sang a duet. The Speaker was introduced by Mrs. R. Bisset and thanked by the Presbyterial President, Miss E. Somerville.

The 4-day Synod Rally of Young People in *Goderich* Presbyterian Church had an attendance of over 300, who partook of 9:30 Sunday Morning Communion, and later attended Morning Service in the

Church. The Rev. Dr. R. McKillican, and the Rev. George Malcolm, of *Formosa* were Speakers, and the Panel Discussion dealt with the great need for Missionary Workers, at home and abroad, under these headings — "What Kind of Worker Is Needed?; Why Is There A Need For Workers?; Am I Called?; What Is The Place of the Missionary?"

LONDON PRESBYTERIAL — The 35th Anniversary of The Goforth W.M.S. of New St. James Presbyterian Church, *London*, was marked with a Dinner attended by many former members. Mrs. W. C. Wheaton, Synodical President, was Guest Speaker. Rev. Mr. Richard Stewart welcomed the Guests; Presbyterial President, Mrs. E. A. Allen, and Mrs. J. K. Darch, President of the W.M.S. Afternoon Auxiliary, brought greetings; Miss Bertha MacKay reviewed the Auxiliary history; and Miss Laura Baillie, a Charter Member, cut the Birthday Cake. There was an impressive Candle-Lighting Service.

The 70th Anniversary of the Afternoon W.M.S. Auxiliary of St. John's Presbyterian Church, *Rodney*, was celebrated with 125 members and friends present, and President, Mrs. James Woodend in the Chair. Mrs. John Patterson, and Mrs. Hugh Pritchard gave the Devotional Period, and Past President, Mrs. James D. Campbell, gave the Auxiliary History. Guest Speaker, Mrs. Florence Hessenaur, *Rodney*, told of a Conference in *New*

York State. A Memorial Service was conducted by Mrs. John Messerschmidt, and a Life Membership Pin was presented to President, Mrs. James Woodend, by her sister, Mrs. Wm. Tolmie of *Leamington*. The Birthday Cake was cut by Senior Member, Mrs. Archie Patterson.

At the Thank-Offering Meeting of the W.M.S. Auxiliary of *Burns Mosa* Presbyterian Church, Mrs. W. C. Wheaton, Synodical President, was Guest Speaker, and Mr. and Mrs. Hugh Jamieson, of *Hamilton* also contributed to the Programme with Address and Solo.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON
14A HURNDALÉ AVENUE
TORONTO 6, ONTARIO
PRESS SECRETARY

The Annual Meeting of the Synodical of Toronto and Kingston will be held in St. Andrew's Presbyterian Church, *Lindsay*, Ontario, on April 11th, 12th, and 13th. Those wishing billets, please write to Mrs. H. H. McFadden, 50 Sussex St. N., *Lindsay*, Ontario, or telephone FA. 4-3371. Information regarding transportation may be obtained by writing to Mrs. Percy Ranson, 254 Briar Hill Avenue, Toronto 12, Ont., or by telephoning HU. 9-5966. No requests for billets can be accepted after April 4, 1961.

GUELPH PRESBYTERIAL — Guests from *Galt*, *Guelph*, *Waterloo* and *Meaford*, were present at the 75th

Anniversary celebration of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Kitchener*, held in Iona Hall, with members of the Agnes Jackson Evening W.M.S. Auxiliary, assisting. President, Mrs. J. D. Cleghorn, brought greetings from Guelph Presbyterial. The Rev. Dr. F. G. Stewart was Guest Speaker and outlining the Auxiliary history from its formation in 1885, set forth new goals to be reached in future years. Dr. Stewart presented a Life Membership to Miss Anne Aird, the Retiring President, and also installed the 1961 Executive, with Mrs. Garfield Bender, as President. Mrs. H. A. Wiegond and her Committee served Tea following the Meeting, when Mrs. Bender, the new President, presided at a blue-and-gold tea-table, featuring the Anniversary Cake.

LINDSAY PRESBYTERIAL — Forty-five members attended the Executive Meeting of this Presbyterial held in the *Beaverton* Presbyterian Church, with President, Mrs. D. Whalen, presiding. All Secretaries were able to report Departmental Progress, and the President and Vice-Presidents reported that every Auxiliary and Group in the Presbyterial had been visited during the year. The Anniversaries in 1964 were discussed, and information provided to be taken to each Auxiliary. Plans for the Annual Synodical Meeting to be held in *Lindsay* were formulated, and the President closed the meeting with Prayer.

NORTH BAY PRESBYTERIAL—"Total Commitment — An Acceptable Thank-Offering", was Miss Clare Hanes' topic at the W.M.S. Auxiliary Meeting of St. Andrew's Presbyterian Church, *Burk's Falls*. The Speaker was introduced by Mrs. D. C. Graham, North Bay Presbyterial President, and thanked by Mrs. L. Boucher. President, Mrs. F. Pemberton conducted the Worship Service and, several violin selections were given by Miss S. Howell. Miss Judy Smith sang, her Accompanist being Mrs. H. Ziel.

The Jeannie Burnside Auxiliary of the W.M.S. of First Presbyterian Church, *Massey* — L.A. — W.M.S. — met at the home of Mrs. G. R. Burnside, when Mrs. D. McLaren was in charge of the Programme, and the film "Guide for Giving" was shown. Mrs. L. Marriett, Supply Convener, reported a bale valued at \$40.00, also many good used Articles, had been sent to the Cecilia Jeffrey Indian Residential School. Many projects for the coming year were accepted at the business meeting, with President, Mrs. Burnside, in charge. Refreshments were served by the hostess.

At a recent Meeting of the Florence Graham Auxiliary of the W.M.S. of Knox Presbyterian Church, *Sudbury*, two Life Memberships were presented to valued members — Mrs. George Black received the Florence Graham Life Membership Certificate, and the Winifred Campbell Life Membership was presented to Mrs. J. R.

Martin. The Devotional Period was conducted by Mrs. H. Seaton, assisted by Mrs. S. Dobson.

ORANGEVILLE PRESBYTERIAL — The Young Peoples' Rally, held in the Presbyterian Church of *Hornings Mills*, was opened with a Sing-Song led by the Rev. George Wilson, and Gary Faucett read the Scripture Lesson. Mr. Bob Rollins, President of the Baptist Y.P. of *Ferndale*, sang two solos, and Miss Ellen Rathbun told of her worth-while experience as Counsellor at *Glen Mhor Camp*. Two good films were shown—"Ring The Jubilee", the story of the 400th Anniversary of the Reformation and its influence to the present day; and "Teen-Age Witness", which portrayed the possibilities and the necessity of a real Christian witness in daily living. Soloists were Misses Sharon Gamble, Gloria Irvine, Marie and Elizabeth Hunter, and Misses Frances and Phyllis Gibson, Ann Burrett and Margaret Wilson — two Group Quartettes. The Meeting was closed with a hymn of dedication.

EAST TORONTO PRESBYTERIAL — Mrs. J. M. Pollock was presented with an Honorary Membership, in memory of Miss F. L. Raymond, at a recent meeting of the W.M.S. Auxiliary of St. John's Presbyterian Church, *Toronto*. Mrs. Fred Black, Past President of East Toronto Presbyterial, conducted the Election and Installation of Officers for the Scott W.M.S. Auxiliary of this Church. Mrs. B. Richel is President for 1961.

WEST TORONTO PRESBYTERIAL — Mrs. John McFarlane, Presbyterian President, gave an inspiring message at the L.A. - W.M.S. Auxiliary Thank-Offering Meeting of Coldstream Presbyterian Church, *Toronto*. Sadly missed was a much-loved and faithful member, Mrs. Findlay, whose death occurred a few days before the meeting. Formerly a member of St. David's Presbyterian Church, *Halifax, Nova Scotia*, Mrs. Findlay was a great help and inspiration to her Church and her W.M.S. Group.

Mrs. A. S. Curr, Supply Secretary on Council Executive, was Guest Speaker at the meeting of the Mary Weatherall Auxiliary of the W.M.S. of Runnymede Presbyterian Church, *Toronto*, and installed the 1961 Executive. The Retiring President, Mrs. Harry Talbot, was presented with an Honorary Membership, and Life Memberships were presented to Mrs. A. Kendall and Mrs. J. Strain.

When the W.M.S. Auxiliary of Knox Presbyterian Church, in *Oakville*, celebrated its 75th Anniversary

recently, with Miss Margaret Ramsay, of *British Guiana* the Guest Speaker, Mrs. C. K. Nicoll, on behalf of the Society, presented a Life Membership and Pin to Mrs. Harry Hall, a Past President of the Auxiliary. An historical résumé of the years from 1885 to 1960, in the life of the Auxiliary, was an interesting highlight. Miss Louise Street cut the Birthday Cake at the Social Hour.

MONTREAL AND OTTAWA

MISS FLORA NUGENT
316 SYDNEY STREET
CORNWALL, ONTARIO
PRESS SECRETARY

GLENGARRY PRESBYTERIAL — The W.M.S. Auxiliary of *Skye*, with 25 members, held 12 regular meetings during the year, with an average attendance of 18 members, and many visitors. Life Membership Certificates were presented to Mrs. Lloyd Nixon, and Mrs. Wesley Chisholm. All members of this Auxiliary are now Life Members. One baby, born in June, 1960, has, with his mother, attended five meetings!

* * * * *

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

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The Glad Tidings

APRIL

1961

VOL. XXXVII



MILLER SERVICES



"He, Who on the cross a victim,
For the world's salvation bled,
Jesus Christ, the King of Glory,
Now is risen from the dead!"

(Wordsworth)

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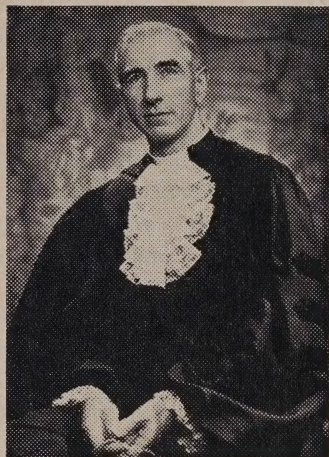
TORONTO, APRIL, 1961

NO. 4

RESURRECTION JOY

by THE REV. ROBERT LENNOX,
B.A., M.A., TH.B., PH.D., D.D.

Moderator of The General Assembly
Presbyterian Church in Canada



"Then were the disciples glad, when they saw the Lord." (John 20:20)

THEN were the disciples glad. But they had not been glad a few hours before. Rather they were a group of discouraged, distracted, and defeated men. Their confidence was gone; they were thoroughly disillusioned. All they had hoped for was gone; they were utterly disappointed. Doubtless, too, there was fear, but in a sense their dismay had carried them beyond fear. If they were afraid at all, it was because their world was shattered, and their hearts were plunged into a veritable abyss. There were many elements in their mingled feelings. Consider these in the first place:—

They had lost a dear, true friend. When asked regarding the secret of his life, Charles Kingsley once remarked, "I had a friend". Such was the enriching, ennobling, influence of one life upon another. It was a strange attraction about Jesus, that compelled those first disciples to leave their fishing boats, their accustomed haunts and homes, and follow Him. Had you asked them to explain it at the time, they could not have told you. But as they lived with Him, and journeyed with Him about their native Galilee,

up and down the highways and byways, in hours of intense activity, and in moments of quiet leisure, the intimacy became more and more deeply real, and they could not help but yield themselves to it. Imperceptibly, bonds of affection bound their hearts to His in a friendship that was nothing less than sacred. It has been said that a friend is one who knows you, and loves you just the same. There was no mistaking His interest in them. They felt instinctively that He knew them better than they knew themselves. And yet He loved them, with a love surpassing anything they had ever known — that He was their friend for their own sakes.

For some days before the tragic events of his capture, and trial, and crucifixion, they had had a disconcerting premonition that some fearful upheaval lay ahead. And then their worst fears were confirmed by His own disturbing words: "The Son of Man must go up to Jerusalem and suffer many things of the elders and chief priests, and scribes, and be killed." True, he had also said:—"And be raised again the third day." But they hadn't heard that last word. They were too stung with amazement at the other. They brooded upon it, until their feelings were reflected upon their faces. "Because I say unto you, I must go away, sorrow hath filled your hearts."

And now He had indeed gone, and their lives had become strangely empty, bereft, and comfortless. Theirs was indeed a deep sorrow, and all who have felt the ruthless hand of death reach into the circle of their most cherished relations, and snatch away some tried and trusted friend, will appreciate something of the poignant pain that was theirs.

But there was more to their sorrow than this. There was also disappointment. These men were zealots, patriots, with a deep passionate love for their nation. They had never been able to reconcile themselves to the abject subjection to which they had been reduced. Theirs was a narrow, exclusive rationalism. The message of the prophets of old had been construed in this way, and perhaps with some justification, for certainly the prophets had said many things, the full import of which, even they could not realize, had lent themselves to this misunderstanding. This had been so, when they first uttered them, and it was not surprising that they should be interpreted in this way now. In a day of impending tragedy, they had spoken of a king who should rule in righteousness, of a leader whose name should be Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of course they had meant that God, who had raised up their nation and had covenanted that the Throne of David should continue forever, would not betray them in their hour of

need; He would send them a deliverer. And even when the nation was destroyed, and multitudes were carried off into captivity, they looked for a time when God's king would be restored, and lead them back again with songs of triumph. And indeed their nation was restored in a measure, but then came the Greeks and the Romans, and even though they did not win an easy victory, due to the valiant efforts of men like the sons of Maccabaeus, yet in the end they were overcome.

It was the blood of these martyrs that flowed in the veins of these disciples. They quite misunderstood the nature of the kingdom Christ had come to establish. It was wishful thinking, but their pride led them to expect that since Christ had chosen them, He would grant them a favoured place in the Kingdom. These ideas were their food and drink; they were with them in their labours; when they retired they were the substance of their dreams, and when they awakened they occupied their minds as welcome guests. Is it any wonder they were now, after the crucifixion, as frail vessels cast up on an inhospitable shore in a storm? A friendship had been pitilessly disrupted, and a cherished hope had been shattered. Their whole world was going to pieces. Later some of them confessed:—"We trusted it had been He who should have redeemed Israel."

But more, to make confusion worse confounded, their whole religious faith was on the point of complete collapse. For their faith in their nation's future was part and parcel of their faith in God. The Kingdom of Israel was to be nothing less than the Kingdom of God. There had been a growing conviction in their hearts that Jesus was more than human. "Whom say men that I, the Son of Man, am?" Well, there had been a good deal of talk, and some thought He was Elijah, still others identified Him with Jeremiah, and still others as one or another of the prophets. And then Jesus put the question: "But whom say ye that I am?" It was Peter who echoed the word that was in many of their hearts when he said: "Thou art Christ, the Son of the living God." There was a ring of conviction in it. Though they quite misunderstood the divine purpose, they thought Christ was the Messiah, as the name Christ implied. Here was God's representative, right in their midst; the Day of the Lord, long foretold, was at hand. God had at last vindicated the prophets of old: His Word was being fulfilled before their very eyes. What a day was this to live in! They were basking in the radiance of God's new day. And then, as in a moment, at midday the sun had gone into eclipse, and they found themselves stumbling along in dense darkness. Crucified! Hung upon a tree! Did not their own law say, "Cursed is everyone who hangeth upon

a tree"? And wasn't there a word, somewhere in their scriptures, that forbade a dead body to hang upon a tree after sundown, lest the whole land should be defiled? And there He hung, and upon a cross, too. Their faith could not understand it, and crumbled under the fearful blow.

But more than that, what kind of a universe was this anyway, that had no respect for holiness, and integrity, and goodness? If ever a man deserved to be justified, surely it was Jesus. And yet there He hung! And in His hanging, the very God of heaven seemed to be impugned. There could be no such thing as justice in the world; no love, no God, when things like this could go on. Such may have been the way they reasoned, and rightly so. And faith took wing, and, like the dove from Noah's Ark, could find no resting place in such a chaotic world for the sole of her foot.

You see, then, the predicament in which these men found themselves. You and I know many a one whose life has well nigh foundered, because of some of these factors — the loss of a friend, the failure to realize a cherished hope, the shipwreck of faith upon some hidden shoal or reef of some irreconcilable event. But these men — try to understand them — had suffered the shock of all of these, and their very souls had gone down to death.

This is the situation in which they found themselves, when, like those disciples on the road to Emmaus, on the day of the resurrection, the fact broke in upon their consciousness that Christ, who had been crucified, was not dead, but risen and alive. And the whole New Testament is vibrant with this truth. Many have been the arguments that have been constructed to prove the fact of the resurrection, and they all have a certain cogency. But the greatest proof of the resurrection is the New Testament itself — the fact that it should have been written; and the Christian Church — the fact that it should have come into being and should have survived. The Acts of the Apostles, that first chapter of Christian history, bears constant witness to the Christian Gospel concerning Jesus and the Resurrection. The Apostle Paul, in summing up that Gospel in the fifteenth chapter of his first letter to the Corinthians, put it in a nutshell, when he declares that the Gospel is that Jesus died for our sins, according to the Scriptures; that He was buried, and that He rose again the third day, according to the Scriptures. Or to put it more succinctly and with a new emphasis: "That God was in Christ — in his life, and death, and resurrection — reconciling the world unto Himself."

It was this new understanding, of what God was doing in Christ, that broke in upon those first dejected disciples; that changed their sorrow

into jubilant joy; that lifted them above the wreckage of their disappointed hopes, and gave them a new perspective on history, especially that tragic bit of history which ended in a Cross. Now they saw that the Cross was not the end. Indeed, it was but the beginning. For, as in the beginning of creation, God caused the light to shine out of darkness, so now Christ, in subjecting himself to the awful powers of evil, triumphed over them and was raised up by God as the Lord of life. The disciples were glad when they saw the Lord — glad with the joy of which no changing circumstance could rob them; the joy that God had not abandoned them in their sinful and selfish pride; the exultant joy of those who know that the Lord God Omnipotent reigneth, and that in the end the kingdoms of this world shall become the Kingdom of our God and of His Christ.

* * * * *

Your Prayers are asked

- For all students in Summer Appointments, that they may realize the importance of their task, as they minister to children, to people in isolated places, and to strangers within our land.
- For all members of all groups, that, conscious of the needs of the world for a knowledge of Christ, they may strive in every aspect of their lives to witness to Him.
- For all who have participated in study of the Church's mission, that they may share what they have learned with others, in such a way that their friends will also wish to share in that Mission.
- For young women to offer themselves for full-time service in the work Overseas. Pray that God may move us all to see our responsibility in the Overseas fields, so that work and workers may be supported as He would have them supported.
- For the Canadian School of Missions, as it seeks to move with the needs of the day, in providing training for the missionaries of Canadian Protestant Churches. Pray for the new Orientation Course for Overseas Missionaries, that it may be blessed by God, as its leaders seek to prepare Missionaries to face the problems overseas.

PRAYER

by MISS LILY SIMPSON, R.N.

Canadian Presbyterian Mission, Jobat, India

Our, God, and our Heavenly Father, we praise Thee for all the many blessings which Thou art ever showering upon us. We praise Thee for Thy Son, Jesus Christ, who took upon Himself our sins, and suffered on the Cross that we might have salvation. We praise Thee, most of all, for a living Saviour Who ever sitteth on Thy right hand, and maketh intercession for us.

We do praise Thee for the privilege of serving Thee, as unworthy as we are. We would ask Thee to make us more worthy servants of Thine, that we may be fully surrendered, and in Thy will, in all that we do, or say, or think. Bless Thy servants, wherever they may be labouring for Thee, and especially those living in difficult places, where there is not the freedom of working and witnessing.

Our Heavenly Father, we would ask for Thy help and guidance, that we might be ready to minister, and not to be ministered to, following the example of our Lord. We would remember that He was tempted in all points like as we are, and we know that Thou wilt help us in our temptations, and, when we are weak, Thou wilt strengthen us.

Our Heavenly Father, we believe that "it was for us He hung and suffered there." Help us to be ready to sacrifice and suffer, if necessary, so that Thy name may be glorified in India, where so many are living in darkness, who have never yet seen the light. Let that light so shine in us that many may be brought into it. Bless all the work that is being done through our Church, and our Women's Missionary Society, in India, as well as all the other places at home and abroad. We especially think of those of Thy servants who are ill. May they be very conscious of Thy presence in their weakness. Grant that, even in this way, Thy name may be glorified.

Bless the work in Ludhiana and Vellore, and our Missionaries who are serving there. Grant them strength and courage. Bless the Post-Graduate School for Nurses, in Indore, and the hospital in Jobat. Guide and direct, Oh Lord, the work in the Jobat Hospital, in the difficulties and problems there, due to shortage of staff, and increase in the number of patients. Bless the work being done in the Villages, through the Mobile Clinics. Give guidance and courage to all Thy servants, and grant, Oh Lord, that Thy name may be glorified, and that many may be brought to a saving knowledge of the Lord, Jesus Christ, through all this work.

Our Heavenly Father, we would ask forgiveness wherein we have fallen short; where we have failed Thee; for being discouraged; and for forgetting all there is to be encouraged about. We pray that Thou wouldst raise up leaders in all branches of our work, who will seek to know, and do, Thy will. We praise Thee for the many loyal and faithful workers that we have. Bring them all to a true realization of what it means to be a servant of Thine.

We praise Thee, that, no matter what happens, we know that Thou art on Thy throne, and that Thy purpose will be fulfilled. Grant us strength and courage, that we may be used in this, Thy work, to bring about that which it is Thy desire to accomplish. May our hearts be purified, and may we be fully surrendered to Thy will. In Jesus' name, Amen.

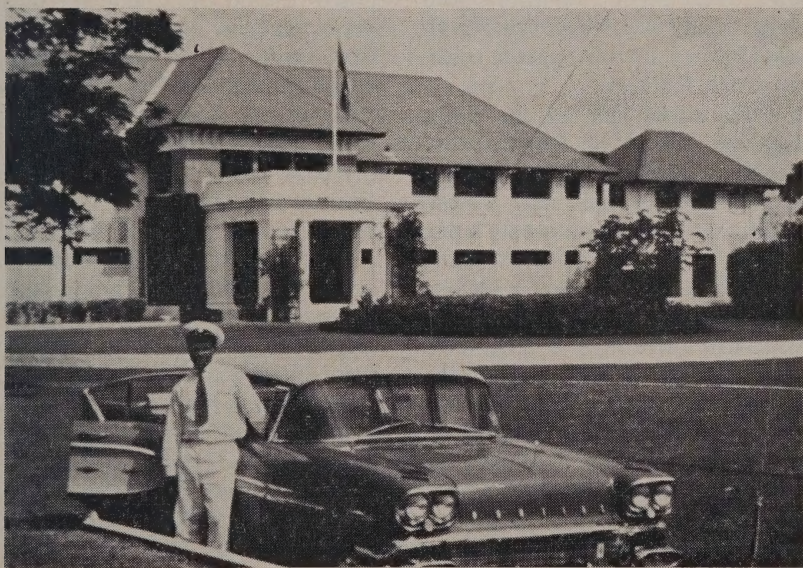
We Saw Sir Francis Installed As Governor of Eastern Nigeria!

by (MRS. E. H.) CATHARINE JOHNSON

THE INVITATION to attend the Installation of Sir Francis Ibiam as Governor of Eastern Nigeria, which came to my husband and me, came as a complete surprise. The Installation was scheduled for December 15th, and would mean being away from home over Christmas, so my first reaction was that I couldn't possibly go. However, upon further reflection, it seemed that I couldn't possibly miss such an opportunity.

There was but a short time in which to get all the various inoculations needed, and to get summer dresses out of hiding — would a sweater be needed? It wasn't! By the 10th of December, we were away by jet to London, and thence to Enugu, the Capital of Eastern Nigeria.

The first evening there, we had a happy reunion with the Ibiam, at dinner in the Government House.



Government House with car and chauffeur assigned to Dr. and Mrs. Johnson.

The Government House is a gracious dwelling place, but not really large enough for entertaining Government Officials from other countries, so already a larger building is being constructed.

We had assigned seats in the House of Assemblies, for the Installation, so our host told us that we need not go until the last minute; however, not wanting to miss anything, we were in our seats in the gallery in good time, and were able to enjoy the arrival of the Nigerians. The floor of the Assembly was all carpeted in red, and seated on one side was the House of Chiefs, all of whom were dressed in flamboyant garb. But it was their headdresses that were particularly spectacular! There were many imitation gold crowns; many were decorated with beads, bits of mirror, tiger's teeth, and ostrich feathers.

On the other side of the floor, facing the House of Chiefs, were the elected members. They all had a jolly welcome for each new arrival, and all laughed good-naturedly when the Minister of Town Planning came, wearing a straw hat with one chicken feather stuck in its black band. Also there was a great deal of joking when the Leader of the Opposition sat with them. He was dressed in beautiful lace. We could see that there were two women among the Justices — the Justices wearing white wigs and red gowns.

When it was time for the main celebrities to arrive, everything was carried out with the greatest dis-

patch and order. As the procession entered the Chamber, a fanfare was sounded by the police buglers, with everyone standing at attention. Sir Francis was dressed in a dignified, cream-coloured Nigerian costume, with a moss-green cap on his head. The Chief Justice handed Sir Francis the Bible, and proceeded to administer the Oath of Allegiance, after which the Premier addressed Sir Francis, speaking in the very highest terms of his qualifications for being chosen for Governor.

Sir Francis' reply was a stirring witness to his Christian faith, and, throughout, he gave credit to the Christian Missions for the important role they have played in the life of Eastern Nigeria. He said, "By the grace of God *only*, and not by any other weapon or armour, I shall work with a will and a purpose which will bear fruits worthy of your trust in me". Later he said, "It has been my greatest pleasure, and privilege, to serve the Christian Church most humbly in her diverse ramifications, both in Nigeria and in the larger world outside our country". And he finished his speech by quoting "Not by power, nor by might, but by my spirit, saith the Lord of Hosts".

One felt a thrill of hope and encouragement for the future of Nigeria because such a man as Sir Francis is now Governor, and will be a strong Christian leader among his people.

There were other Government festivities, such as a Reception in the

garden of Government House; a State Dinner at the Premier's home — and it was at this dinner that Lady Ibiam looked particularly beautiful, in a long flowing gown of pink flowers on white — but the Installation, itself, was the most impressive function of all.

(Mrs. Johnson and her husband, the Rev. Dr. E. H. Johnson, Overseas Secretary of the General Board of Missions of the Presbyterian Church in Canada, were specially invited to

travel to Nigeria, as guests of the Government of Eastern Nigeria, for the Installation of the new Governor, Sir Francis Ibiam, whom many of our readers will remember when, with Lady Ibiam, he visited Canada a year or so ago. They were most hospitably entertained while in Nigeria, and had many opportunities to observe, and enjoy, the colourful festivities of this important occasion. Mrs. Johnson is a member of the Council Executive.)

* * * * *

HER WORRY—1300 BABIES A MONTH!

MEET DR. AWOLIYI — one of the greatest women in Africa! She lives in Nigeria, that big country up on the West Coast. Her job is bringing babies safely into this world. Thousands of them, for she is second in command of the biggest maternity hospital in Lagos. It is called the Massey Street Dispensary, and about 1,300 babies are born there every month. That is more than 40 a day, by our arithmetic.

Dr. Awoliyi was born in Lagos, went to a convent school there and decided early to be a doctor. From school she went to Dublin, in Ireland, and took the long medical course. When she returned to Nigeria, she was the first woman doctor the country possessed. That was in 1938. Armed with her medical degree, and a diploma in childbirth subjects, Dr. Awoliyi began showing her skill. But many people were suspicious. In those days many women would rather go to a witch-doctor than to a qualified doctor.

Persuading and encouraging, Dr. Awoliyi was able to get the Nigerian women to change to modern ways. She taught them about hygiene and balanced feedings. She helped them in their daily lives. Now the Massey Street Dispensary is always crowded with women wanting skilled help. Dr. Awoliyi has a team of doctors, both men and women, working with her — and everyone is always smiling. This year Dr. Awoliyi will be especially happy, because a bigger maternity hospital, with more staff, is going to open in Lagos.

Is she married? Of course — and to a doctor! He is Dr. S. O. Awoliyi, surgeon in charge of the Lagos General Hospital.

(From "The African Mail".)

Easter Service of Worship

Arranged by (MRS. F. O.) MABEL JENKINSON

President of Victoria Presbyterial, British Columbia

"He Is Not Here, For He Is Risen, As He Said"—(St. Matthew 28, verse 6)

Call to Worship:

"Arise, O Soul! This Easter Day,
Forget the tomb of yesterday,
For Christ arose, and set you free—
Through resurrection — victory!
Arise, O Soul! Help swell the chord
Of praises to the living Lord,
For through His death, Christ gave to thee
Salvation, life — eternity!
Arise, O Soul, and sing!"

Hymn No. 214—verses 1, 2 and 3

"Christ the Lord is risen today,
Sons of men and angels say:
Raise your joys and triumphs high;
Sing, ye heavens; and, earth reply.
Love's redeeming work is done,
Fought the fight, the battle won.
Lo! our Sun's eclipse is o'er,
Lo! He sets in blood no more."

PRAYER:

Dear Heavenly Father, we offer our praise and thanksgiving to Thee. May we prepare ourselves for the glorious experience of Easter. We are promised salvation and eternal life. May this great message of salvation be proclaimed by us. With the forgiveness of our sins, may we reflect the love of Jesus Christ in our daily living. Help us to realize that as our Saviour ascended up into Heaven, in like manner so shall He come again, and receive unto Himself all those who truly believe on His Holy Name.

We ask a blessing on Thy Church, in all the various lands, and on their mission work. May the power of God be revealed through Jesus Christ, to all those who know Thee now.

We plead forgiveness wherein we have failed to do our duty, and we ask for wisdom, strength, and courage, to look up, and to go forward, realizing that Thy Abiding Presence is ever with us. There is a great challenge set before us, and may we, dear Father, not fail Thee in Thy work here on earth. In Jesus' name we pray. Amen.

RESPONSIVE READING—St. Matthew 28; verses 1-10; 16-20.

LEADER:

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

GROUP:

And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

LEADER:

His countenance was like lightning, and his raiment white as snow.

GROUP:

And for fear of him the keepers did shake, and became as dead men.

LEADER:

And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified.

GROUP:

He is not here; for He is risen, as He said: Come, see the place where the Lord lay.

LEADER:

And go quickly, and tell his disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see him; lo, I have told you.

GROUP:

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

LEADER:

And as they went to tell his disciples, behold, Jesus met them, saying, All Hail. And they came and held him by the feet, and worshipped him.

GROUP:

Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.

LEADER:

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

GROUP:

And when they saw him, they worshipped him: but some doubted.

LEADER:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

GROUP:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

LEADER:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

MEDITATION:

The Cross of Calvary, and the empty tomb, are two Easter symbols, which have great significance to every Christian. The Cross represents Christ's suffering and death, for the remission of man's sins. The empty tomb represents victory over death, and Life Eternal.

As it was necessary for Christ to die on the Cross, in order to be our Saviour, it was also necessary for Him to rise from the dead, in order that man should inherit Eternal Life.

Our Lord has shown us the promise of the Resurrection in all new life in the spring, so may this season of Easter remind us of the new

birth, whereby we become God's children by adoption and grace. May we be ready, as Christians, to proclaim to the world that "Christ is risen, and become the first fruits of them that slept."

OFFERING —

HYMN No. 419:

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour Divine:
Now hear me while I pray;
Take all my guilt away;
O let me from this day
Be wholly Thine!"

PRAYER:

Dear Lord and Saviour, may we, like Mary and the disciples, go and tell the good news of the empty tomb—and may the peace and joy of Easter remain with us, and be an inspiration to us all. In Jesus' Name. Amen.

* * * * *

In Remembrance

Mrs. Robert LeGear	Barrie, Ont.	Barrie Presbyterian
Mrs. J. D. Fraser	Alliston, Ont.	Barrie Presbyterian
Mrs. J. H. Carter	Alliston, Ont.	Barrie Presbyterian
Mrs. Margaret Gollington	Banff, Alta.	Calgary Presbyterian
Mrs. Wm. Young	Edmonton, Alta.	Edmonton Presbyterian
Mrs. W. A. Young	Agincourt, Ont.	East Toronto Presbyterian
Miss Margaret Swann	Westview, Ont.	East Toronto Presbyterian
Miss Jessie B. Robson	Guelph, Ont.	Guelph Presbyterian
Mrs. O. J. Little	Preston, Ont.	Guelph Presbyterian
Mrs. W. H. Morris	Grimsby, Ont.	Hamilton Presbyterian
Miss Margaret Grady	Grimsby, Ont.	Hamilton Presbyterian
Mrs. W. C. Reynolds	Hamilton, Ont.	Hamilton Presbyterian
Mrs. Grant Windatt	Gamebridge, Ont.	Lindsay Presbyterian
Mrs. Archibald McLeish	London, Ont.	London Presbyterian
Mrs. Christina Findlay	Briercrest, Sask.	Moose Jaw Presbyterian
Mrs. M. Lyons	Moose Jaw, Sask.	Moose Jaw Presbyterian
Mrs. Frank Kirkeham	Richmond, Ont.	Ottawa Presbyterian
Mrs. Isabella Bennett	Richmond, Ont.	Ottawa Presbyterian
Mrs. Wm. Findlay	Paris, Ont.	Paris Presbyterian
Mrs. Gould	Brantford, Ont.	Paris Presbyterian
Mrs. Catharine Kyle	Listowel, Ont.	Stratford Presbyterian
Miss Jean Miller	Toronto, Ont.	West Toronto Presbyterian

AS A GROUP WE MUST . . . BE RESPONSIBLE GUESTS!

by MRS. GEORGE PECKOVER, B.A.

THE STORY of the wedding guest, who was not wearing a wedding garment (Matthew 22:11-14), was probably originally part of a different parable. Matthew had recorded it, immediately following another parable about wedding guests. The man in this story had received his invitation, and therefore could be expected to be suitably clothed. He did not bother, however. He was quite happy to attend the wedding feast, but he did not wish to accept the responsibilities of a guest. Perhaps this man ignored his obligations deliberately, or, perhaps, he did not realize that the privileges of a guest also demanded responsibilities. We, too, enjoy privileges and responsibilities, as members of the Women's Missionary Society. Few of us deliberately ignore our obligations to the various levels of the Women's Missionary Society, but are we guilty of unknowing neglect?

The first level to which we owe a duty is our own local group. The W.M.S. "family tree" starts with the individual members, and without them and their support the work of our Society could not continue. Most members make their contribution at this level. Does your group carry its full share, or, like the man

in the parable, does your group ignore its obligations? There are many avenues of support, and a group should explore them all.

The first avenue to come to mind, for most of us, is probably the financial one. The Women's Missionary Society has a definite budget to meet for its work to spread the gospel. The budget includes salaries and equipment for missionaries and other workers; contributions to Christian literature and grants to interdenominational groups; expenses and salaries for the staff at the central office, etc. A glance at pages 8 to 16 in *The Glad Tidings* for January, will show you the expenses for which the Women's Missionary Society is obligated. The money comes primarily from the contributions of the local groups. Does your group send as much money as it can, and as regularly as possible? Did you increase your givings by 25 percent in 1960? Will you increase again in 1961? Did you realize that for every dollar that we spend on Christian literature in Asia and Africa, the Communists spend four dollars, to tell of their way of life? They say that we Christians do not deserve to win. What do you think?

Some groups prefer to send their money to certain missionaries, or projects. This gives more personal satisfaction, perhaps, and gives a boost to the missionary concerned, but, as every housewife knows, if we want the work of our Society to continue, "the budget must come first". Let the special contributions come from an extra collection, or project.

Another avenue of support is through interest in the work of the Women's Missionary Society as a whole. As you glanced at the budget did you understand all of the work mentioned there? The mission study this year explains some of the student and cooperative work which the Women's Missionary Society supports. Do you recognize the names of our missionaries, and do you know where they serve? Our missionaries need your financial support, and they need, and want, your interest and your prayers, too.

We also support our Society through our interest in the work of the various levels in the family tree. Each group, whether an auxiliary or an affiliated group, is immediately responsible to a Presbyterial. Does your group support the work at this level? Some of the Presbyterials are concerned about the low level of interest of many of their groups. If a business concern was losing as

many customers, it would certainly have to ask questions, and look for new ideas. Perhaps we could use some ideas from business men, and search for new ways, and for reasons for non-attendance. One idea, from a business man who is responsible for integrating many member groups, is, that the only way to ensure the attendance at area and national meetings is "to make the meetings so valuable to the member organizations that they cannot afford to be absent". Does attendance at Presbyterial meetings help the delegate to do a better job in her own group? Any Presbyterial, which is worried about the lack of interest of its member groups, could well ask the groups, individually, for their reasons for lack of interest, and for their suggestions. Is their president too busy with local responsibilities? Do they really understand their responsibilities to this level of the Women's Missionary Society? Does their delegate hesitate to spend the money for transportation? Or — are they uninterested?

A final avenue of support for us is to be missionaries ourselves in our own community. As a group, and as individual members, we must seek the lost coin. Next month we will consider our service to newcomers and to those outside the fellowship of the Church.

"When I go down to the grave, I can say with many others 'I have finished my day's work'. But life is a thoroughfare. It closes at the twilight; it opens at the dawn."

—Victor Herbert.

MY TRIP THROUGH LANDS OF THE BIBLE !

by (MRS. W. W.) CLARA M. DOUGLAS

Press Secretary for Saskatchewan Synodical

ON OUR WAY through Italy to Rome, we drove past orchards of olive trees, and small plots of grain, with poppies growing wild in the fields, and grapevines trained up on trees. In this very picturesque country, the hills were all terraced to the top, many with centuries-old castles crowning their heights; women were working in the fields with their men; carrying on as have their ancestors through the centuries past; great burdens expertly balanced on their heads. We stepped back into ancient history as we visited the Pantheon, built in 29 B.C.; the Catacombs, $4\frac{1}{2}$ miles long and dug by hand throughout some 450 years; and the great Coliseum, in which so many imprisoned Christians were cast to the lions in the huge arena, for the amusement of the Emperor Nero, and his Court. Built in 60 A.D., this still magnificent structure was built entirely of stone, with no mortar to hold the huge stones in place.

At Brindisi, on the heel of Italy, we boarded ship for Alexandria and Cairo, Egypt. Cairo is said to be one of the oldest cities in the world, with a population of three million, encompassing great wealth and great poverty, and has many historic places of interest. On camel-back, we rode to see the Pyramids, the tombs of the Pharaohs, and the Sphinx, imperturbable and indomitable still, after the storms of the ages — the largest Pyramid dates back to 2700 B.C. In the evening I was thrilled to have a boat-ride on the River Nile, whose waters once had carried Cleopatra on her regal way. At the famous Egyptian Museum of Antiquities, we looked upon the gold coffins and shapely alabaster vases taken from the tomb of King Tutankamen.

On our drive back to Alexandria, the modern black-top highway traversed the hot Libyan Desert, with herds of sheep, goats, and camels close beside it all the way, and from there we took our boat again for Beirut and Lebanon — now a beautiful city of $1\frac{1}{2}$ million people, with a climate similar to Florida. On we travelled to Baalbeek and Damascus, from there to Amman, the capital of Jordan, and thus continued on our way to Jerusalem. All the way we saw the people harvesting their crops, bent low to the ground, with one hand grasping the ripened grain, and with the other hand using a small sickle to cut it. Then we came to the Dead Sea, which is 1300 feet below sea-level, and the lowest spot on earth, with water which is 24% salt, 20% water, and about 60% magnesium. We

visited the site of the home of Mary, Martha, and Lazarus, in Bethany, where Jesus so often came to visit, and, from the Good Samaritan Inn, looked out upon the River Jordan, at the very spot where it is believed that Jesus was baptized by John.

Continuing to Jerusalem through New Jericho, we passed the Mount of Temptation, and saw a large Camp of many thousands of Arab refugees. At last we were in Old Jerusalem! There is so much to see here, everywhere one looks, and what a moving experience it was to visit all these many places of Biblical history, with which all Christians are familiar through their Bible reading and study — the Church of the Nativity; the Shepherd's Field, in Bethlehem, where thousands of people congregate on Christmas Eve, and on Easter Day; the Church of the Holy Sepulchre; the Gate of St. Stephen, through which he went to martyrdom; the Damascus Gate; and the Golden Gate, through which Jesus rode on the humble donkey, on that first, long-ago Palm Sunday. We walked, with keen realization, over the Via Dolorosa, where Jesus walked to his crucifixion, and, through the narrow streets, we climbed to the Mount of Olives, where some of the 3000-year-old trees still survive.

Then there came what, to me, was the most impressive hour of the whole trip through these ancient Bible Lands. This was the early out-door Sunday Morning Church Service held at the Garden Tomb of Christ in the Garden of Gethsemane, when everyone partook of the Communion, with all the Ministers of our Party participating in the Service, and the Choir singing "Christ Arose!" as an Anthem. The Rev. Dr. Kenneth L. Wilson, Managing Editor of "The Christian Herald", published in New York, preached a challenging sermon on the subject "Go — Tell!" Golgotha was nearby, and the offering given at this impressive Service was given toward the upkeep of this beautiful Christian Holy Place. We shall always remember the beauty and fragrance of the oleanders, roses, and passion flowers; the hush of the early morning in that hallowed spot; and the poignant memories aroused and renewed in the Garden of Gethsemane that day.

For us, who have walked the cobblestone streets of the City of David, Easter and Christmas will never be the same again. We will think not only of the shepherds in the fields, down the hill from Bethlehem, and of the angels proclaiming peace, but of our own roundabout detour from Jerusalem to Bethlehem, because there was no peace. We will think of ornate, pretentious shrines that men have made, and of the stark, awesome simplicity of the hills and valleys that God made. With the economic conditions and the morale on the Jordan side, people were fearful of what might happen, for there is occupation by armed soldiers, and certain areas are completely barred to visitors.

Leaving Old Jerusalem through the Mandelbaum Gate, we came into Israel and the New Jerusalem, with its fine new University of 7000 students, and many historic Biblical places. Tel Aviv and Haifa we visited on our way to Lake Galilee and Tiberius, both places of great meaning and interest in Bible History, and in Christ's Ministry on earth. Five days of sailing on the beautiful Mediterranean Sea, focus-point of ancient history all through the years, brought us to the Isle of Cyprus, to Lornaon and Nicosia, and finally to Athens, Greece, where we saw the Parthenon, and stood upon Mars Hill, from which the Apostle Paul once preached with power and vigour. Through the Corinthian Canal, we voyaged to Venice, and later came to Innsbruck, in Austria, and Oberammergau, where we attended the all-day presentation of the famous Passion Play. This is presented every tenth year, and those who take part in it practically live all their lives in the atmosphere of this production, preparing themselves earnestly through the years, both spiritually and physically, that they may truly "live" their parts, and be prepared to pass them on to other members of the same family, where possible, as years go on. To see this Passion Play at Oberammergau is truly an experience of a life-time, as indeed, was all this visit to the old-world lands of Bible History, so closely identified and interwoven with the earthly life of our Saviour, Jesus Christ, and so filled with meaning for all true believers. Our horizons were immeasurably widened, and the impact on all our lives must be significant and lasting.

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The Work of The Presbyterian Church in French Quebec

by (MADAME ANDRE) HELENE POULAIN

Wife of the Rev. Andre Poulain, B.A., B.D., S.T.M.
Minister of Eglise St. Luc, Montreal, Quebec

FRENCH CANADIANS who recognize that the Roman Catholic Church does not offer a real answer to their spiritual needs are in growing number. Nevertheless the majority among them continue to follow the Church's directives.

The problem is that the Roman Catholic Church, especially in Canada, is not evangelical enough, and that it fosters superstition. I am thinking of a mother, telling to a priest that she deplored the "religious indifference" of her daughter who refused to carry a medallion that she had offered her. This superstition often definitely estranges from God those who have a critical sense, and who are not interested in such nonsense. Indeed, these people, knowing only the pagan face of the Roman Catholic Church, think that all Christian Churches are the same, and reject the Christian faith, often forever.

But there are other people who acquired some knowledge of the Protestant faith, either by having read religious works, or by having known French or English Protestants. However, the greater proportion, after a few timid steps forward, draw back. In fact, some fear being

disowned by their families, others of being misjudged by their neighbours. Still others fear, with good reason, losing their jobs if they declare themselves Protestants. And how shall we reproach them for not running this risk, when ten percent of workers can't find jobs? Some also remain in the bosom of the Roman Catholic Church for fear of being rejected of God, if they ventured outside, and sought among the Protestants the peace of mind, that they have not really found in their Church.

Happily, however, some families, persuaded that the Roman Catholic Church cannot bring them what they seek, after having pondered at length, take the decisive step and ask to be instructed in the Protestant faith. For most of them, this decision has been the cause of a real break with their family, and it is always painful. As this young girl whose parents, brother, and sister, when they heard she was attending our Church, told her: "So you have fallen so low"! To be Protestant is, as she teaches too often, to be devoid of all moral sense.

One can understand therefore that evangelism in French Canada

is difficult. However, each time a family chooses freely to approach God, through Christ Jesus His Son only, our joy and gratitude are great.

In fact, hardly a quarter of our Church is composed of French Canadians. The other three-quarters being New-Canadians. We know that St. Luc Church is still relatively young, since it celebrated its twenty-fifth Anniversary last November. In the ten years since Rev. Poulain took over the work of Rev. Smith, who started it, Canada has received many immigrants. Some of these are French-speaking Protestants, who naturally found a home in French Protestant Churches. However, the majority of the French-speaking newcomers are of Roman Catholic background. Some attach themselves to Roman Catholic circles. Others are surprised by Canadian Catholicism, and feel no fellowship with a clergy that is not very evangelical. Because these people have already pulled-up the roots that tied them to their families, their parishes, and their society — which was not the case of the native-born, as we pointed out above — they dare to contact a French Protestant Church. Often the Protestant faith is quite a revelation for them, and they soon become faithful members of our Church.

Other immigrants, although of Roman Catholic origin, had already ceased practising their religion in Europe, and disclaimed all spiritual interests, or declared themselves

coming from unbelieving families. However, the lot of the immigrant is hard in Canada, and the first months, or first years, are often such that families, cruelly tested by the instability of the labour market, feel the need, first of moral support, and then of a spiritual one.

Thus, many people, who had never thought on life, find themselves in a state of mind which makes them receptive to the Good News. God treats with special care those who suffer from the mistakes of others. He seeks to bind up their wounds, and to bring hope and peace to their hearts, and it is in this way that several of these men and women, who did not believe in God, suddenly find that He is nigh them. If the Church is then ready to welcome, and to befriend, these people, she can help them strengthen their new-born faith.

However, until recently, these Canadian or New-Canadian families, when they became Protestants ran up against a serious problem, namely the schooling of their children. Indeed the school system in Quebec is confessional, the French schools being entirely Roman Catholic, so that the French Protestant families had to send their children either to a Roman Catholic French school, which they did not want to do, or to an English Protestant school.

Specialists in bilingualism, after much research and study, have all come to the conclusion that the intellectual development of a child suffers, each time his basic instruc-

tion is given in a language other than his maternal one. It is certainly difficult for an uninitiated person to imagine the inconveniences, and many people believe the opposite, and think to do service to their children by having them receive their instruction in the English language, the language of the majority in Canada. However, when the child is not gifted, it is easily seen how this intellectual effort demanded from young brains is prejudicial to his development. So it happens that a number of French-speaking children, after years of study in English, can't go beyond a mediocre stage, whilst, had they been instructed in their own tongue, they would have been able to attain an average development.

We must, therefore, greatly rejoice that since October 1956 a French school has been operating in Montreal, as the result of the persevering efforts of different French Pastors, who prompted the School Board to make a trial of this project. Thanks to Rev. Poulain, who made several families understand that it was in their children's interest to have their basic studies in French, with English as the second language, a sufficient enrollment permitted the operating of the school. This school has not stopped growing, for "Peace Centennial" this year has almost five hundred scholars. But the children, when they will leave this French school, will have to pursue their studies in an English High-School. For fear that their knowl-

edge of English be insufficient, the teaching of this language has already been pushed in "Peace Centennial", although to the detriment of the French language. Inevitably, the risk is run of falling into the old rut: — Anglicizing the children before they receive a basic training in French. So the opening of a French Secondary School seems to be more and more urgent, to all people who sincerely seek the well-being of French Protestant children. Thus, during the eleven years of study which these two institutions would offer, the children would have time to acquire the rudiments of a French culture, and a good knowledge of English, which would enable them to pursue, if they had the desire, advanced studies, either in French or in English; thus would be formed a bilingual elite that would maintain a close fellowship with French-speaking Canadians, and would be priceless for our country.

Thus Protestants, receiving their inspiration from the pioneers of French evangelization in Quebec, who 120 years ago opened the first French school, would no longer let their children Anglicize, as has been the case for almost a century. Then French Protestantism would see its influence, until now almost negligible, affirm itself. It could become, as it is in France, the leaven which would constrain the Roman Catholic Church to return to the Fountain of truth, and become more evangelistic.

But as long as the Roman Cath-

olic Church does not present in all its simplicity, and in all its grandeur, the real face of Christ, a door will be open for evangelization. "Peace Centennial" School, as we have already joyously experienced, and a Secondary School, which we earnestly ask God to give us, could not fail to attract those who want to give their children a better education than given in most of the Roman Catholic schools. They would also attract those who cannot permit their children to be subject to pressures of soul and spirit, incompatible with liberty of conscience, which God Himself has always desired to give His creature.

Such families, because they are desirous of giving a good education to their children, are led to contact Protestantism. Invited to attend Sunday worship, a number can no longer remain indifferent to the

spirit which they feel in the Church gathering. They seek to know the Protestant faith better. Here let us state how much the book "Disciple de Jesus-Christ", the printing of which was made possible by the help of the Women's Missionary Society, is read and appreciated. Several of these families soon discover, with joy, their Saviour, and their lives are transformed.

Thus if our English friends want to see French Protestant work prosper in Quebec, if they will foster the opening of Public Schools, where necessary, and a High School in Montreal, the future of French Protestantism, and the evangelization of French Canada, will be full of promise, for God blesses His Church when she proclaims His Word in all its truth, for the joy and the salvation of those who receive and keep it.

* * * * *

FAITH !

Lord give me faith,
Enlightening faith,
That I may see
The things unseen
With vision clear
And crystalline.

Lord give me faith,
Far-seeing faith,
That I may tell
My soul at night
That in the sky
The stars are bright.

Lord give me faith,
Assuring faith,
That when I pass
Deep glades of fear
I'll realize
That Thou art near.

Lord give me faith,
Out-reaching faith,
That I, when tried,
May flee to Thee
And find Thy strength
My victory. (Selected)

A DAY TO REMEMBER

by MISS MARGARET NEAR, B.A.

On Sunday, December 11th, 1960, the dreams and prayers of the congregation of the Chinese Presbyterian Church, Toronto, became a reality, when the Moderator of East Toronto Presbytery, the Rev. Hugh Macdonald, read the words of dedication of their new Church, — “Forasmuch as it hath pleased Almighty God to put it into the hearts of His servants to build this House for His worship; let us now fulfil the godly purpose for which we are assembled, and dedicate it to the honour of God’s most holy name.”

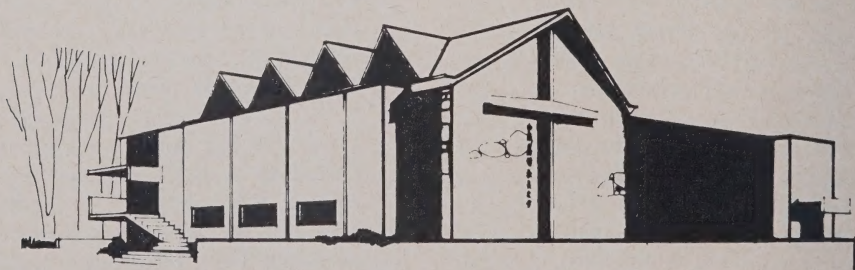
An overflow congregation were assembled in the Church, and, in addition, several hundred listened to the service from the gymnasium.

Preaching on the occasion was the Moderator of the General Assembly, the Right Rev. Robert Lennox, D.D. Dr. Lennox spoke of the Church’s concern for the education of its people.

Absent from the service, was the Superintendent of Chinese Missions. The Rev. David Smith, D.D., who has known the congregation through its many years of growth and change, was unable to be present due to illness. However, a history of the congregation from the early beginnings in 1910 to the present, written by Dr. Smith, was read by Dr. J. A. Munro.

Furnishings of the Board Room, the Study, and the three Chancel Chairs, were dedicated in memory of the late Dr. W. A. Cameron. The furnishings of the two rooms are walnut, with turquoise fabrics, mainly. The draperies of both rooms are turquoise-and-blue modern design, which picks up the grain of the wood.

In the Church, traditional forms have been retained while using modern materials. The pews, and chancel chairs, are of light oak, while all other panelling, and furnishings in the chancel, are of walnut. The base of the



The New Chinese Church in Toronto.

communion table is of burnished copper, which gives it a turquoise-green colour. The base of the lectern, and of the Baptismal font, are formed of three narrow legs of chrome. The sanctuary has a light and airy atmosphere, all elements focussing attention on the Communion table, and the tall walnut Cross, which dominates the front wall of fieldstone.

In the educational wings are classrooms for language study, meeting rooms, a small reading room, and offices. Again furnishings have been kept functional, giving clean and airy lines. Colours are mostly neutral, with doors, and small wall areas, of bright blue, green, orange and yellow.

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-----FORM OF BEQUEST-----

I give and bequeath to the Women's Missionary Society
(Western Division) of The Presbyterian Church in Canada
the sum of dollars, free of succession
duty, to be paid for the purpose of the said Society (West-
ern Division) to the Treasurer for the time being thereof,
whose receipt shall be a sufficient discharge for the
payment.

OUR COUNCIL EXECUTIVE

(That the members of our Council Executive may become better known to all the readers of the Glad Tidings, and to all members of our W. M. S. throughout the seven Synodicals, we are starting, with this issue, a series of brief biographies, each accompanied by a photograph,

which will continue month by month until the biography of each Council Executive member has appeared. Four biographies will be published each month, and we would suggest that these pages be taken out of the magazine, and kept for your own records and information.)

MRS. A. GLEN THOMPSON

Mrs. Thompson's first office in the W. M. S. was President of her own Auxiliary in Campbellford in



1931; from 1936-41 she was President of Peterborough Presbyterial. For one year, she was Provincial Welcome and Welfare Secretary, and in 1947 was elected President of

Toronto and Kingston Synodical. In 1958 she became a member of Council Executive and, from 1955, served as Convener of the National Committee, until her election as President in 1957.

She serves on a number of Committees — General Board of Missions; Inter-Church Aid; Overseas Joint Policy; International Affairs; Women's Inter-Faith; Presbyterian Missionary and Deaconess Training School Building Campaign; and is active in her Church in Stouffville. Formerly a teacher of Piano and Theory, she is also adept at oil and china painting. Mrs. Thompson's friendliness and capability have made her beloved, as President, throughout all the Society.

MRS. W. R. ADAMSON

Mrs. Adamson's first appointment on Council Executive was as Treasurer, 1931-32; then she was Mission Band Secretary for one year. She resigned from Council Executive to devote more time to

her own Church in Oakville, where for ten years she served on the Board of Managers. In 1951, she



Mrs. W. R. Adamson

again became a member of Council Executive, as Senior Auxiliary Secretary; in 1953 she became President, and is now a Vice-President. Her many interests and activities have kept her busy, both in the W. M. S. and Church, and in community affairs, where she is associated with the I. O. D. E. and the Red Cross, and is a Director of the family printing business. She also finds time for golfing and bowling.

For Mrs. Adamson, the work of her Church and Women's Missionary Society has, since her youth, been an accepted way of life. The Rev. W. J. Adamson, B.D. of St. Giles Presbyterian Church, Islington, is a son.

MRS. HAROLD KEEFER

Born and educated in Glasgow, Scotland, Mrs. Keefer came with her family to Midland, Ont. and later moved to Toronto where she remained for twenty-two years. She now lives in Trenton, Ont.

In 1939, she became a member of Council Executive, and in 1940 was appointed Girls Organization Secretary, which position she held for twelve years. In 1948 she was appointed a Vice-President, and is also Life Membership Secretary on Council Executive.



Mrs. Keefer is a talented musician, a graduate of London College of Music, and usually plays the Church organ at our Annual Council Meetings. She is actively engaged in the work of her own Church in Trenton, and is a member of the Board of Governors of Albert College; of the local Community Concert Association; the Stirling Festival of Sacred Praise; and is President of the Women's Auxiliary of Trenton Hospital.

Our Council Executive—continued

MRS. G. R. PYE

Mrs. Pye has been a member of Council Executive since 1947, and was appointed a Vice-President in 1950. She is Chairman of the Pub-



lications Committee, also of the Board of Trustees, and is a member

of the Overseas Joint Policy Committee. Her business ability adds strength in whatever capacity she serves.

Born in Arthur, Ontario, she attended High School in Shelburne, graduated from Orangeville Collegiate, and later received secretarial training, graduating from Shaw's Business College.

Mrs. Pye was Recording Secretary of Council Executive for one year, and in 1949 became Treasurer of the Society, which position she occupied until 1954, when she found it necessary to resign from this office. She is a member of Calvin Presbyterian Church, Toronto, where she is active in the W. M. S. and W. A. Groups. Mrs. Pye is a daughter of Mrs. Hugh Ferguson, who was a member of Council Executive for some time.

* * * * *

OVERSEAS STAFF NEWS

Miss Dorothy Bulmer is completing her studies at the Missionary and Deaconess Training School. She returns to her work in Nigeria in May.

Miss Margaret Kennedy is studying at Hartford, Connecticut, this semester. She will return to Canada the first of May.

Miss Margaret Leask is in the second semester of her Graduate Course in Education, being taken at the University of Toronto.

Miss Margaret Ramsay has been serving the Missionary and Deaconess Training School as Don of the residence. It is interesting to know that Miss Ramsay was called upon to assist in making the present building ready for occupancy of the School. It is expected that she will be assisting in the closing of that building, for its demolition in preparation for the erection of a new School. She will be returning to British Guiana in April.

Miss Irene Stringer has been home from the Bhil Field in India since late October of last year. She has been doing deputation in Ontario and will be continuing to do so in Western Canada in March, returning to Ontario in April.

THE CANADIAN SCHOOL OF MISSIONS, TORONTO

by THE REV. L. S. ALBRIGHT, B.A., B.D., S.T.M., D.D.

Director of the School

THE CANADIAN SCHOOL OF MISSIONS was organized in 1921, by missionary leaders of the then existing major denominations, whether Mission Board Secretaries, or theological professors. After nine years of a wandering existence, the Albert Nordheimer residence at 97 St. George St. was purchased, remodelled, and furnished, at a total cost of \$93,000, of which Mr. John D. Rockefeller contributed \$25,000.00. The adapted building was opened in 1930 to serve the Anglican, Baptist, Disciples, Presbyterian and United Church Mission Boards. The founder, and first Director for over twenty-five years, was Dr. J. Lovell Murray, whose portrait by Mr. Kenneth Forbes hangs in the Lower Hall.

The original purpose of the School was to provide preparatory instruction for University students planning on Overseas Service and to provide refresher training for missionaries on furlough. This through a variety of courses, activities and reading, for which a Missionary Library was gradually developed.

This Library has benefitted by numerous gifts, and several grants, including present subsidies from the Leonard Foundation, Wood, Gundy and Company, and the Rev. H. C. Priest Memorial Fund.

After the missionary exodus from China, the number of missionaries on periodic furlough was greatly reduced. At about the same time, the practice of missionaries going elsewhere for more advanced studies in order to meet felt needs and government requirements began to develop.

This led to the development of a Lecture Course and a Seminar in Christian Missions, for the students of the various theological and women's Training colleges in Toronto. At the same time Courses, Seminars and Short-Term Institutes were continued for missionaries on furlough. Those W.M.S. Home Missionaries with furloughs have always been welcomed, and more attention is being given to their needs as opportunity arises.

In 1950, the School took the initiative in organizing the Toronto

Institute of Linguistics, involving some twenty-nine Mission Boards and Societies, with offices in or near Toronto, including the various Independent Missions. This is a four weeks Course in June, designed to show missionary candidates how to learn a foreign language, any language. The Course involves an understanding of how languages are developed; skill in analyzing a foreign language; habits of accurate hearing and reproduction of strange sounds; together with some instruction in cultural anthropology, and the art of communication; all in order to make Christian witness more effective.

The Institute soon outgrew our limited accommodation, and was transferred to the Toronto Bible College, which now has a hostel, as well as adequate class-room and phonetic drill facilities. The average attendance is about seventy missionary candidates, approximately one-third of whom come from the United States, for this is the *only* Linguistics Institute, of its particular kind, in North America.

Another innovation was an Outgoing Missionary Conference, meeting for one week in July; during two years at Five Oaks, near Paris; for one month, over two years, at Northland Lodge, Lake of Bays; and then, for two years at Niagara Christian College, near Fort Erie. This is now being extended to twelve weeks.

The Course involves living, reading, and studying together in com-

munity, to provide information about the non-Christian religions, and the Christian approach to such believers; to test missionary motivation in the light of contemporary conditions under rising nationalism; cultural revivals and resurgent religions; to face problems of missionary attitudes and relationships; and to further ability in group living and cooperative work. Our service has been enriched and extended through two special Lecture Courses — the Dr. H. J. Cody Memorial Lectureship on Missions, and the Dr. J. Lovell Murray Memorial Lectureship on The Christian Mission.

The Sustaining Fellowship (our Women's Auxiliary) undertakes to maintain the amenities of the School interior, under conditions of smog in a mid-town area, and a building in constant use by the School constituency, and various related agencies, such as The Women's Inter-Church Council, just to mention one among many.

In Africa, "the winds of change" are blowing hard, even violently in some places; but blowing elsewhere also, though steadier and less disturbing. For some time there has been a growing conviction that the development of the world-wide movement for Mission and Unity calls for the inauguration of an Ecumenical Centre, or Institute, in Canada.

By way of a beginning, a series of consultations by representatives of the Canadian Council of Churches, and the Canadian School

of Missions, have been held to explore the feasibility of utilizing the facilities of the School, to develop an Ecumenical Institute, while continuing the missionary character and functions of the School. These discussions have been conducted in full recognition of the original intent and purpose of the founders and donors of the School.

This year it is expected that the International Missionary Council will unite with the World Council of Churches, as a Department, and a Commission of the latter body. Thus, the time seems opportune for a closer relation between the Canadian School of Missions, and the Canadian Council of Churches. In this case, what is envisaged is a Canadian School of Missions and Ecumenical Institute, not as a Department of the Canadian Council of Churches, but as a special project with an unusual degree of autonomy, in keeping with the nature and function of the proposed institution. Good progress is being made in drafting a form of Agreement be-

tween the two bodies, an additional Canadian Council of Churches By-law covering the organization and direction of the dual institution, proposals regarding staff, budget, and a time-table of procedure to the goal in view.

These proposals must be submitted to the Executive Committees of the two bodies, to the Council of The School, if not to that of the Canadian Council of Churches, to the cooperating Mission Boards and to the constituent Communions of the Canadian Council of Churches.

This would mean that other departments of the cooperating churches, and possibly other communions not now related to the School, would share in the direction, support, and use of the facilities provided. These will hardly be adequate indefinitely, but might be extended as needed. Meanwhile a start could be made, if the Churches are ready for the venture of faith involved. If this becomes clear in 1961, a start might be made in 1962. As God wills.

REMEMBER THE DATES FOR

PRESBYTERIAN W.M.S. TRAINING CENTRES — 1961

Albert College, Belleville, Ontario — July 11-15

Alberta College, Edmonton, Alberta — July 24-28

We are happy to announce that the Bible Study Leader for both Centres will be Miss Margaret Kennedy, of the Bhil field, India.

NEWS FROM EILEEN BLACK

Taipei, January, 1961

GREETINGS FROM FORMOSA!

I have been in Taiwan for more than 2 months now, and time has passed very quickly. There have been so many things to do! Almost the day after I arrived, Miss Macdonald whisked me off to my first sectional meeting, so that I could meet some of the Formosan women. I have been to several women's meetings since, and except for the different language it would have been easy to think myself in Canada. The same problems of membership, officers, programming, and money, seem to arise wherever you go. The women of Taipei Presbyterial, some time ago, took upon themselves the project of visiting patients in hospitals. They say frankly that at first they were afraid to visit people they didn't know, but they, and those they visited, have all found great blessing in this work. The women here have so far not raised money by holding bazaars, teas, etc., and we hope they never do, but especially in country places they have many ways of raising money. Sometimes all the women of the church will cooperate in raising pigs or chickens; or cultivating a rice field; these products are sold and the money given to the church. Many women attend Bible classes, sometimes forty or fifty in a class, after church on Sunday morning.

I went with Miss Macdonald and Miss Hermanson to visit the churches on the Elan Plain, to tell the women there about the annual Council meeting, and encourage them to send delegates. This plain is on the north-east side of the island, and the drive through the mountains was beautiful. On the way to Elan there is a place on the road, just as you begin to come down from the mountains, where the whole plain is spread out below. When the rice fields are full of water, the plain looks like a mirror, dotted with toy houses, and merging with the sea. A few days later, I went with Miss Hermanson to a little mountain village called Bun-tsui, half a day's drive south of Taipei. In order to reach the village, we travelled in a battered and wheezy truck for the last 2 hours, over a "road" of stones and boulders brought down by typhoons. An innocent-looking stream gurgled among the stones, and it was difficult to remember that, in a storm, this same stream would become a torrent, bringing down more stones from the hills. At Bun-tsui we had a 3-day conference with about 60 women from 9 churches, with Bible study; handwork, health talks and a clinic (Miss Hermanson's department). The people are so appreciative of any help that it makes one long to do more.

The second week of December we drove to the south-east part of the island, stopping in Tainan on our way, to visit Miss Taylor. The

weather was sunny and very warm, and it seemed strange to remember that in Canada there was snow and cold. Until we got to the south tip of the island, we had been travelling on a paved highway, and there were no mountains to climb. As soon as we turned north again, however, the road changed to a narrow gravelled ribbon, around and over mountains. The views were lovely, sometimes a vista of the Pacific stretching from the cliffs below to the horizon, at other times nothing to see but green peaks, with an occasional wisp of cloud draped over one shoulder. Taiwan really deserves its name of "Beautiful Island." A loud horn is absolutely necessary on this road, there are so many turns and twists, and passing another car, truck, or bus is a ticklish business.

We visited 2 villages in this area, holding a 3-day women's conference at each place. Both were very well attended by women *and* children; most meetings here are conducted to the accompaniment of children crying, talking and playing, and their mothers run in and out looking after them. At one meeting, the president presided while unconcernedly nursing her baby. We went first to an Amis tribe village; these people have had quite a bit of contact with outsiders, and are fairly progressive. They have rice paddies and some water buffalo, and so have a little money. The church building was white-washed mud, over a bamboo framework, with cement foundations, and a thatch roof. I don't know what the Orient would do without bamboo; it makes furniture, houses, clothes-poles (instead of lines), water pipes, knitting needles, and, when young and tender, it's good to eat; in fact, there's almost nothing you can't do with bamboo! The second place was a Paiwan village; these people were one of the head-hunting tribes until about 30 years ago, and none of them have been Christian for more than 10 years. I have never seen such dirty children in my life as there were here; they run around half-naked, and their legs and feet are caked with mud. Miss Hermanson had a great time persuading women to bath their babies. Fortunately for us, there is a hot spring near these villages, so we were able between these two conferences to get ourselves clean!

When we got back to Taipei it was time to prepare for Christmas; bake a cake, buy turkeys and a tree, buy and wrap presents, decorate the house with poinsettias from our garden, and camellias from the bush beside the steps. On Christmas Eve, we had visits from several groups singing carols; they start about 11 p.m. and go on all night! A few days after Christmas, Language School began for me, so for the next 2 years I won't have much excitement. I'm glad I had an opportunity to see the island first; as you may have guessed, I've already fallen in love with my new home!

Sincerely yours, Eileen Black.

ANNUAL COUNCIL MEETING



The Annual Meeting of Council will be held, from Monday, May 8th to Friday, May 12th, 1961, inclusive, in Knox Presbyterian Church, Stratford, Ontario. The Theme for the Meeting will be — “Study to shew thyself approved unto God, a workman that needeth not to be ashamed.” (Timothy II — Chapter 2, verse 15.)

* * * * *

MAKE THE REPORT BLANK LIVE!

Cultivate your report blank
Like a garden fair!
Tend the seeds of knowledge
Plant them in with care.
Leave no empty spaces
Where a plant should grow;
Place the latest fact-seeds
In every single row.

Let no weeds of guessing
Creep in any place;
Search until you find them
Plants for every place.
Then a fruitful harvest
May be gleaned some day —
One that tells the story
In the fullest way.

(Selected)

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

"Show me a family of readers and I will show you the people who move the world". (Napoleon)

INDIAN LEGENDS OF CANADA By Elizabeth Clark.

In these days — when Canadians are at last beginning to think about, to really seek to find understanding, and to appreciate the background and traditions, the rights and possibilities, of our Indian fellow-citizens, who have only recently been granted a vote in federal elections, although Anthropologists tell us that the Indian has occupied Canada for at least 10,000 years, and we know that Champlain, away back in 1602, made treaty with the Algonquins and the Hurons — such a book as this one becomes both interesting and valuable reading. This is not a book of history. It is a book of legend and folk-lore — the perfection of story-telling, which for untold ages has been the art and gift of the Indian Story-Teller, through which, lacking a written language, education was carried on from age to age by these oft-told tales of myths, legends, ritual and tribal history. In his Tribe, the good Story-Teller held an honoured place, and the cadence of his tales lightened the long winter nights in the round-house, or teepee; were highlights of feasts and ceremonials; and kept alive to young warriors the brave deeds of their ancestral history.

In this book, and for the first time, are gathered together representative legends of all the Indian Tribes of Canada, from the East Coast to the West, and from the far North to the United States borderline. The Author, now teaching English at Washington State University, first became interested in Indian legends during the Second World War, when she served as a forest ranger in the State of Washington. In collecting these Canadian legends, her search for authentic material led her to visit 30 different Tribes in Canada, where she listened personally to some of the last Indian Story-Tellers — all veterans of over 70 years — as they told these familiar tales of their people. Legends they are, of course, but beautiful and inspiring — the sagas of supernatural tribal heroes, who, in the early days of creation, walked across our land leaving in their footsteps vast lakes and rivers, deep chasms and lofty mountains; how the blessings of fire, maize, and tobacco, were first bestowed; the beginnings and meanings of rituals and customs,

and through it all, a deep reverence for "The Great Spirit, the Giver of All Good Things."

This is a fascinating and a timely book; a delight to read aloud, either to children, or older folk, who are, after all just "children grown up!"
Price — \$4.50

AND STILL HE SPEAKS By Edward L. R. Elson

This excellent little book is a collection of post-resurrection sermons, given by the author in his own Church in Washington, and it is particularly worth-while reading just now as Easter is again observed, and prepared-for in all Christian hearts. There are just nine chapters, and in these the seven words of our Lord's Resurrection Ministry are considered in the full depth of their meaning and application. A book which the thoughtful, seeking reader will appreciate. Price — \$2.50

STRENGTH FOR LIVING By Hazel T. Wilson

The Author of this book of daily Devotions is the mother of five children, who has yet managed to give many years of volunteer service for the Church. She is a trustee of Anatolia College, in Salonica, Greece, and of Kobe College, in Japan, which she has twice visited, as well as many Missions Stations in the Orient, as a member of the Committee of the American Board of Commissioners for Foreign Missions of the United Church of Christ. This book of daily devotions is the result of her own experience, and her many contacts with great Christian men and women, whose lives have been enriched with new power and meaning through quiet meditation and prayer.

Arranged over a period of 31 days, each meditation includes a verse of scripture, a carefully chosen poem or quotation, and a helpful and inspiring prayer. Included, also, is a thought-provoking Reflection, on the theme of the day, and the last few pages are given over to Prayers, by Christian men and women who have left behind them these records of their close communion with God through prayer.

"Men and women who live above and beyond the frustrations of the day are the greatest need of the hour. We must strive to find serenity in the midst of stress, hurry, and confusion, as well as to recover high courage to meet the challenge of the day", writes Mrs. Wilson, in her prologue, "By daily renewal of ourselves in God's presence, we may discover that our appointed task is to make a holy place in at least one spot on earth, from which will radiate an influence toward the achievement of hope, compassion, and peace, far more powerful and far-reaching than we may realize. It is my hope that this little volume may bring to its readers renewed faith, and strength for living." Price — \$1.50

ABOUT THAT EASTER BONNET

(Adapted from an article by Margaret MacNaughton, in the Easter 1957 issue of the TORCH)

Easter and the season of Lent have been crowded with customs of many kinds. There are Easter bunnies, Easter eggs, Pancake Tuesday, and even the Mardi Gras. But the one custom that is most common to the feminine world is the Easter Parade. Some ladies join the spectacular parade of the large city, while others simply don a pretty new bonnet to wear to Church. The ladies, young and old, seem to be especially susceptible to the appeal of new clothes at this time of year.

To those with a serious turn of mind, there are some disturbing questions. Is it right to spend so much money on myself? Is it right to make a show of *myself*, when Easter is a day to honour the Risen Lord? These are important questions, for they concern our understanding of Christian worship, and the stewardship of the whole of life.

Easter is a joyous occasion. The first Easter was the most important day in the whole history of man. It was the day when man began to realize the depth of God's love, and the hope of mankind. It is a day

of new life, new hope, new purpose in living. The gay bright colours of spring clothes can help us reflect the joyousness that is flooding our souls within.

Easter is a day of praise and thanksgiving for God's work among men in Jesus Christ. It is for that purpose we go to Church on Easter Sunday. Wearing new clothes may not interfere, but sometimes they do. What are your thoughts? Are you asking, "Is my hat on straight?" "Has Mary Jane noticed my new high heels?" "Will Bob think I'm real gone?"

If wearing Easter clothes prevents you from losing yourself in the worship of God, then it is best not to wear your new clothes. Some people like to wear their new hat, or new dress, at least once before Easter, so that the "newness" is over and Sunday can be a day of worship.

One of God's loveliest creatures is a teenage girl with her slim, graceful body, clean, shining hair, and tasteful, simple, clothes, which reflect her personality. What better gift can be offered to the service of the Risen Lord than just such a girl? Yes, "Thine is the glory" — even in our attitude to clothes.





Boys and Girls!



HELLO BOYS AND GIRLS!

by FRANCES D. NUGENT

Here I am back again to tell you some more about Formosa! Today, I went with Miss MacKenzie to the kindergarten. She is a kindergarten teacher, you know, but not an ordinary one. She's a kindergarten teacher who teaches kindergarten teachers how to teach! All her pupils are graduates of the Tamsui Girls' School, and she helps them, as they learn the best ways to work with the boys and girls.

What fun they have too! Today we played a game something like one you play back home in Canada. I can't remember what you call it, but here they call it, 'Catching the Dragon's Tail.' We all got in a line and put our hands on the shoulders of the one in front of us. The one at the first was the Dragon's head, and the one at the end was the tail. When the teacher said *ko* (*go*), the head tried to catch the tail, and we all tried to hang on so the body would not break into pieces. When the body broke, the head became the tail, and the next in line was the head, until we had all had a turn. When the head caught the tail, he had another turn at being the head.

What fun we had, jumping and twisting and turning, to protect the tail! You'd like playing it, just as much as we did. In games time today, ask Mrs. Turner and Mrs. Scott to let you try it.

In story time, we heard the story of Jesus and how He fed 5000 people, with just five loaves and two tiny fishes which a little boy gave to Him. Now, would be a good time for you to stop reading my letter and look up the story in your Bibles, and read it together. It's found in St. John, chapter 6, verses one to 13. It's a story I know you've heard many times, and always like to hear again. Do you know how the teacher told the story today? She used a Kamishibai, (you say it, *Kah-mee-shee-bye*). That is a favorite way children like to hear stories in Japan. And I found it's a favorite way for them here in Formosa too.

You need to draw a number of pictures that tell the story on cards. Then put them all together, and in order, through a hole in the top of a box that is not quite as high as the cards are. You need a hole in

the front of the box too, like a window so you can see the pictures. As you tell the story you take the cards from the first, one by one, and put them at the end, until you're back at the beginning of the pictures, and your story is finished.

There are several stories in your mission study story books this year that would be good to tell with a kamishibai, if you have a special missions night, and invite your Mummies and Daddies to come. For C.O.C.'s, one might be 'The hole in the Reef', on page 44, in 'Here and There with the Bible', and for Explorers, one might be 'The City Dump Gang', on page 20 of 'Adventurers with the Bible'. Ask your leaders to help you with one. I'm sure they would.

Just before home time, the kindergarten children had a little lunch of rice and milk. Before they ate, they bowed their heads and said: "Thank you, kind Father, for giving

us food to make our bodies grow stronger. Dear God, teach us to share with others what we ourselves have. Amen." — Later, Miss MacKenzie told me it was an old Chinese prayer. The boys and girls here often don't get enough food at home, and so what they get at kindergarten helps. They are thankful for it, but they ask God to help them to be willing to share the little they have with others. It's a new thank-you prayer you might learn to say before meals, too.

'Bye, now. See you next in India! Love, Penny.

(The game, 'Catching the Dragon's Tail' is on page 36 in 'Children's Games from Many Lands'. Directions for making a kamishibai are on pages 83-85 in 'Let's Play a Story'. The prayer, 'Many We Share With Others' is on page 69 in 'Children's Prayers from other Lands'. Do have your children do some of these activities. They'll enjoy them.)

* * * * *

Our Missionaries Go to the Reception for the Queen!

(Excerpt from a letter from Miss Lily Simpson, of the Bhil Field, India, to a Canadian friend)

"WELL OUR BIG DAY IS OVER, or should I say 'several big days'? We returned from Delhi this morning, (28th January) at 9 a.m. We left Jobat Monday morning (23rd January). Our accommodation was not very good going to Delhi. We tried to make reservations, but because of the great number of travellers very few managed to get reservations. Here the Railways will not allow you to reserve more than ten days ahead. All Nurses get a "Concession" which allows return-trip fares for the price of a one-way fare, which is quite a consideration. It was not possible to make reservations until we purchased our tickets, and we could not do that until our "concessions" arrived.

At last the day for departure arrived. We managed to get on the train, but were told we could only have our compartment, already reserved, until 9 p.m. that night, then we would have to vacate. Helen Acton and I were travelling together. We went as far as Ratlam, where we would have had to leave the compartment, but fortunately a couple who had reserved a compartment did not get on the train, and the Railway Guard put Helen Acton and I in that compartment. The irony of it was that two United Church Missionaries had given up their two berths in the compartment to a married couple with two children. They did not know that the other two berths would not be occupied that night, nor did we know that they had given up their berths, which we would occupy. In the compartment was one older person, who was not well, so I gave her the lower berth, Helen gave me the upper, then Helen and two others spread their bedding on the floor and tried to sleep.

We arrived in Delhi at 8 a.m. the next day. Helen was staying at the "Y" with a number of lady missionaries, who had all come to Delhi to see the Queen. I had a room quite a long way out, but it was comfortable. I stayed with the Secretary of the Trained Nurses Association of India. She was very good to me.

That afternoon we went shopping, mostly just window-shopping, but I saw a pair of blue shoes that would go with my outfit for the Queen, and went in and bought a pair of shoes. I had been a little worried as to how I would manage to carry on with the shoes I had, so the problem was solved when I was able to buy a very comfortable pair that would match my dress.

That evening, when I arrived at my destination, Miss Lakshmi Devi had everything ready for me, a good cup of coffee, a comfortable bed, and hot water for a bath. Believe me, it was good to have a hot bath, and relax in a comfortable bed, after our long journey.

We did not have to get up too early the next morning; in fact I had time to do a little work I had brought along with me, and was pleased to be able to do this, as the work was important. I know you will want to know what I wore on this very important occasion. I had a navy nylon suit, and a navy hat trimmed with flowers, white gloves with blue dots, and the shoes I had bought in Delhi. We were all dressed up in our very best for the Queen. Miss Devi was also invited to the Reception for the Queen and the Duke, so we left in a taxi together. We were due at the U. K. Commonwealth Building at 11.40 a.m. We were there in plenty of time but many were ahead of us. Each of the Commonwealth Groups was placed according to the countries they came from. The Canadians were second in line, Ceylon being the first. Red carpets were down for the Queen to walk along. I was fortunate in being in the front row, and immediately next to one who was to be presented to the Queen. I do not know how

they chose the people who were to be presented, but Dr. and Mrs. Clarence Wood, Agnes Hislop, and Miss Ruth Buchanan were presented to the Duke, and Mary Lankin, who recently left our Hospital for W. H. O., was to be presented to the Vice-President. Dr. Edith Buchanan was to be presented at the Commonwealth Dinner Party on Thursday, so quite a number of our people were honoured in this way, and we were all very proud.

The Queen is a very gracious person, and is just like her pictures. It was thrilling to see her so closely, and for those fortunate enough to be presented it is something they will long remember. The Duke is very free, and spoke to so many besides those to whom he was presented. We were with a large group of nurses. He asked us what was happening to the patients while we were away. Then he said, "But I suppose they are all resting!" After the Reception, the Canadians went for a light Buffet at the High Commissioner's. There we met our High Commissioner, and those in the Embassy. We had a very nice time there.

The following day there was the Parade for Republic Day. It is always a Special Event, but as the Queen was in India and was to watch the Parade, you can imagine it was a *very* Special Event. We had tickets to sit in the area where the Queen and President were to sit, but it was quite impossible to get through the crowd. However we had a good place, and fortunately we were able to sit all the time, thanks to Miss Chariom, of the College of Nursing in Delhi, who had put chairs for us on the sidewalk. So, although we did not see the Queen again, nor the Prime Minister, we had an excellent view of the Parade."

* * * * *

LITTLE DEAR BIRD — FAREWELL!

By Leeta McCully Cherry

Little Blue Wings, soar on—soar on,
Little Sweet Voice—so still—
There's a bright horizon beyond the
dawn,
A haven beyond the hill!

Little Brave Heart—adventure far
Into the vast unknown,
Always there'll be a guiding star
On the path your wings have flown!

Little Dear Bird—so small, so true,
You have gone on your last long
flight,
Hold fast to the love that goes on
with you,
Little Beloved—Goodnight!

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. J. HOGG
639 MOSS STREET
VICTORIA, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL — Mrs. James McNeill, newly-elected President of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Victoria*, at her first Meeting, asked members to remember the message of the late King George V — "Go out into the darkness and put your hand into the hand of God. That shall be to you better than light, and safer than the known way". The Rev. Bruce Malloy, Assistant Minister, was Guest Speaker, and told of *Australia*, where he had served in a large preaching and pastoral charge. "The Presbyterian Church in *Australia* has many Missionary out-reaches", he said, and told of the "Flying Doctor", and "Schools of the Air". Services which, although Government-financed, are manned mainly by Presbyterians. A Social Hour followed the Meeting.

WESTMINSTER PRESBYTERIAL—The Afternoon Auxiliary of the W.M.S. of Robertson Presbyterian Church, *Vancouver*, celebrated a Golden Anniversary with a Luncheon Meeting, when greetings from the Evening Affiliated Group of the W.M.S. were presented by President, Mrs. J. J. Middleton, and Miss Sybil White, the Synodical Historian, was Guest

Speaker. Speaking of the pioneer spirit and the courage of the women of our Church in the earlier days, Miss White stressed the challenge of the work for the women of our Churches in the world today. Mrs. W. J. Murdock cut the Anniversary Cake.

The W.M.S. Auxiliary of St. Paul's Presbyterian Church, *Vancouver*, were guests of the Rev. and Mrs. N. S. Robertson at the Manse, when, at an interesting Meeting, the year's work was discussed and outlined.

The Rev. Harry Lennox, D.D., Guest Speaker at the Afternoon W.M.S. Auxiliary of Kerrisdale Presbyterian Church, *Vancouver*, told of the problems encountered by the Administrative Offices of the Church, in *Toronto*, due to cramped office space and lack of co-ordination, and of the new Administrative Council of 32 members which has been formed, by decision of General Assembly.

The Janet Thomson Evening Auxiliary of the W.M.S. of Kerrisdale Presbyterian Church, *Vancouver*, reports two specially interesting Meetings, when Miss Doris Baillie, of *India*, was Guest Speaker, and when Miss Rena McArthur and Mrs. D. Cameron, using a large map of *Africa*, brought into vivid focus, the study on *Africa*. This Auxiliary has also contributed articles on W.M.S. work to "The Lan-

tern", the Kerrisdale Church Publication.

ALBERTA

MISS C. G. HILLOCKS
729A 14TH AVE. S.W.
CALGARY, ALBERTA
PRESS SECRETARY

CALGARY PRESBYTERIAL — At the Annual Meeting of the Elizabeth Rae Auxiliary of the W.M.S. of Grace Presbyterian Church, *Calgary*, the Christmas Study outlined in "The Glad Tidings" was presented, and following the reading of Reports, Officers for the coming year were installed by Mrs. R. M. Craig, Presbyterian Secretary for Evening and Young Women's Groups. The new President of this Group is Miss Eirene Hillocks. A January Banquet was held, when Mrs. Ralph MacDonald, a former Missionary in the *Philippines* gave an interesting illustrated address on her work there; and Mrs. Eva Wylie, one of the original members of the Elizabeth Rae Auxiliary, was presented with a Life Membership and Pin by Miss Nettie Cooper, on behalf of the Group.

Miss Nichols Gunn spoke on "Christ's First Birthday", when she was Guest Speaker at the meeting of the W.M.S. Auxiliary of St. Giles Presbyterian Church, *Calgary*, and Miss Shirley Scott, gave a brief Address on, "The Challenge of W.M.S. Work". Mrs. J. T. Holiday was Guest Soloist.

RED DEER PRESBYTERIAL — The Annual Meeting of this Presbyterian

was held in Knox Presbyterian Church, *Red Deer*, with 38 delegates from *Central Alberta* attending, and President, Mrs. P. Weber, of *Carstairs*, in the Chair. Devotions were taken by Miss Iris Ford and Miss Hilda Blackwell, Deaconesses in the Red Deer area. From "Buzz Sessions" held in the afternoon, reports were compiled and presented by Miss Norma Kennedy, Regional Secretary, *Calgary*; Mrs. G. Cunningham and Mrs. P. Ross, of *Rocky Mountain House*, pointing out the advances and problems peculiar to this Presbyterian. Reports from all Department Secretaries showed increases, and new groups formed in several districts.

An outstanding event of the afternoon was the "Birthday Tea", convened by Valley Centre delegates. Proceeds from this Tea went toward the Western Division's Anniversary Project for Overseas — the raising of \$15,000.00 for a new Nurse's Residence and School in *Jobat*, on the Bhil Field, *India*. The Rev. Gordon Cunningham, of *Rocky Mountain House*; installed the Officers for 1961, with Mrs. P. Weber, of *Carstairs*, again elected President.

SASKATCHEWAN

MRS. W. W. DOUGLAS
307-2ND STREET
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL — Delegates from *Prince Albert*, *Caragana*, *Sylvania*, *Melfort*, and *Tis-*

dale attended the 47th Annual Meeting of Prince Albert Presbyterian Church, *Melfort*, with President, Mrs. Myrtle Johnston, of *Tisdale*, presiding. Of special interest was the attendance of Miss Leona Buffalo, from *Wapetin*, who took part in the Programme. Miss Ada Wade, Deaconess, gave an encouraging report on the work on the Indian Reserve, with the women and girls. The Address given by Miss Margaret Boyd, Guest Speaker, and Regional Secretary, was a highlight of the Session. The Rev. A. Bethune was in charge of Devotionals. The Synodical President, Miss Isabelle Bailey of *Clouston*, and the Synodical Treasurer, Miss May Scott, of *Prince Albert*, were present. The Officers for 1961 were installed by Miss Ada Wade, with Mrs. M. Johnston, of *Tisdale*, as President. Ladies of *Melfort* Presbyterian Church served Luncheon and Dinner.

MANITOBA

MRS. R. A. DAVIDSON
315-12TH ST.

BRANDON, MANITOBA

PRESS SECRETARY

BRANDON PRESBYTERIAL — Mrs. P. Hopkins presided at the meeting of the W.M.S. Auxiliary of *Hartney* Presbyterian Church, when the Rev. W. W. MacNeill introduced the new Study Book and installed the incoming Officers. Miss M. Duthie, on behalf of the Auxiliary, presented a

gift to Mrs. H. A. McArter, in appreciation of her faithful services, as Secretary of the Group for the past thirty years.

Delegates from *Hartney*, *Melita*, *Brandon*, *Portage la Prairie*, *Carberry*, *Neepawa*, *Minnedosa*, *Flin Flon*, and *Wellwood*, attended the Annual Meeting of *Brandon* Presbyterian, in First Presbyterian Church, *Brandon*, when President, Mrs. R. J. Hood, presided, and the Rev. R. A. Davidson conducted the Devotions. Mrs. J. J. Thomson, of *Carberry*, Synodical President, brought greetings. The Service of Remembrance was conducted by Miss Doreen Warden, Presbytery Deaconess, and Mrs. J. Hepinstall was Soloist, accompanied by Mrs. W. B. Bain. St. Andrew's W.M.S. Auxiliary, of *Brandon*, presented a Skit, "Dramatization of Missions," in which Miss Dorothy Keller, newly-appointed Regional Secretary, took part. Printed reports of the year's work were distributed, and discussed, and Discussion Periods were held with the various Presbyterian Secretaries. Mrs. E. Leeson presented the Report of the Nominating Committee, and Officers were installed by Miss Dorothy Keller. At the close of the business meeting, Mrs. D. Hunter, of *Flin Flon*, presented the *Courtesies* Report, and Mrs. S. Graham, of *Southminster*, *Brandon*, closed the Meeting with prayer. Mrs. G. Milliken was Organist, and the Heather Club served dinner and tea.

SUPERIOR PRESBYTERIAL—The Willing Talent Workers of First Presby-

terian Church, *Fort William*, Ont., conducted the Service of Worship, prepared by Mrs. Charles LeCocq for "The Glad Tidings", at the meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church. Mrs. W. S. Nairn was presented with a Life Membership, and received the Pin from the Pearl Grey Young Women's Group of First Presbyterian Church — a Group which she was instrumental in forming some fifteen years ago. All but one of the original membership were present, including Miss R. Rose, the President of the present Group.

WINNIPEG PRESBYTERIAL—At a recent meeting of the W.M.S. Auxiliary of Knox Presbyterian Church, *Morden*, a Life Membership and Pin were presented to Mrs. J. Les Clubine, of *Morden*, in recognition of her many years of faithful service in W.M.S. work. Mrs. C. A. Buchanan read the Address, and Mrs. Wes. Seales made the Presentation.

HAMILTON AND LONDON

MRS. GEORGE CLELAND
LISTOWEL, ONT., R.R. 2
PRESS SECRETARY

HAMILTON PRESBYTERIAL — The Rev. K. F. McKenzie, of St. Cuthbert's Presbyterian Church, *Hamilton*, was Guest Speaker at the Hamilton and District Presbyterian Women's Day of Prayer Service, held in St. Paul's Presbyterian Church, *Hamilton*, and convened by Mrs. L. D. Crawford, President,

Mrs. W. E. McCutcheon, was in the Chair, and Mrs. J. A. Rivett sang, accompanied by Miss L. McFarlane. Assistants were Mrs. L. Salmon, Mrs. T. M. Bailey, Mrs. Wm. Weaver, and Mrs. H. Krompart.

Mrs. Norman Dobbie presided at the Meeting of the King's Daughters Auxiliary of the W.M.S. in St. John's Presbyterian Church, *Hamilton*, when Mrs. John Laing was presented with a Life Membership.

At the recent meeting of the Senior W.M.S. Auxiliary of St. John's Presbyterian Church, *Grimsby*, the Rev. R. Hall installed the officers for 1961, and Mrs. C. Mason received a Life Membership. A gift was presented to Mrs. W. E. Burke, of *Beamsville*, before her departure from the Church. This Auxiliary has suffered the loss of two faithful members, in the death of Mrs. W. H. Norris, Vice-President, and former Life Member of *London* Presbyterial; and Miss Margaret Grady, Secretary for many years, and a former Missionary in *India* with the Scottish Presbyterian Church.

HURON PRESBYTERIAL—The W.M.S. Auxiliary of the Presbyterian Church, *Belgrave*, recently honoured Mrs. O. G. Anderson with an Honorary Membership.

The Arthur W.M.S. Circle of Knox Church, *Goderich*, held a Burns Dinner, followed by an enjoyable Scottish programme.

LONDON PRESBYTERIAL — The

W.M.S. Auxiliary of *Glencoe* Presbyterian Church, celebrated their 75th Anniversary, with a Candle-Lighting Service which paid tribute to the organizers of the Auxiliary in 1885; to all who have supported the work during the years; and to the two Missionaries who went forth from *Glencoe* Church — the Rev. Clare McGill, to *Formosa*; the Rev. James Farris, Ph.D., to *Jamaica*. President, Mrs. M. M. McAlpine introduced the Guest Speaker, Mrs. Donald MacDonald of Burns Presbyterian Church, *Mosa*, who spoke on "Essentials of Christian Living." Two Past Presidents, Mrs. R. J. Webster and Mrs. D. F. Eddie, presided at the Tea-Table, and Mrs. Fred McGill, Immediate Past President, cut the Anniversary Cake.

The W.M.S. Auxiliary of Duff Presbyterian Church, *Largie*, celebrated its 70th Anniversary, with many guests from all over London Presbyterial. Introduced by Mrs. James Andrews, the Guest Speaker, Mrs. H. Ralston, of *Toronto*, a former resident of *Largie*, and later Principal of the Presbyterian Missionary and Deaconess Training School, in *Toronto*, gave an impressive Address on the 100th Psalm. Greetings from *London* Presbyterial were brought by Mrs. Ross MacDonald, of *Appin*, First Vice-President, and the Auxiliary History, prepared by Miss Mary Duncanson, was read by Mrs. John McEachern. Life Memberships were presented to Mrs. A. J. Duncanson, and Mrs. Stuart Duncanson, thus making

every member of this Auxiliary a Life Member of the W.M.S. Mrs. Agnes Turner, the oldest active member of the Auxiliary, cut the Birthday Cake.

Mrs. E. A. Allen, President of *London* Presbyterial extended greetings when the W.M.S. Auxiliary of *Knollwood* Park Presbyterian Church, *London*, celebrated its 35th Anniversary. The Rev. J. C. Shepherd, Minister of this Church spoke on "Sacrifice, the Soul of Missions." Five Charter Members were present.

MAITLAND PRESBYTERIAL — President, Mrs. Farrish Moffatt, presided at the Annual Meeting of this Presbyterial, in *St. Andrew's* Presbyterian Church, *Wingham*, when Miss Cora Gilkinson, President of the *Wingham* W.M.S., welcomed the Presbyterial, and the Morning and Afternoon Devotions were conducted by *Belmore* and *Kincardine* Auxiliaries. Miss Irene Stringer, on furlough from the *Bhil* Field, *India*, was Guest Speaker, and also installed the Officers for 1961.

NIAGARA PRESBYTERIAL — Dr. Ian Cunningham, of *Jobat*, *India*, was a recent speaker at the E. May Duncanson Auxiliary of the W.M.S. of *Knox* Presbyterian Church, *Fort Erie*, and stressed the contribution made by the *Jobat* Hospital to the Christian witness in the *Bhil* country.

PARIS PRESBYTERIAL — The 76th Annual Meeting of *Paris* Presbyterial was held in *St. Paul's* Presbyterian Church, *Ingersoll*, with

President, Mrs. E. P. Winhold, of *Brantford* in the Chair. Devotionals were given by Mrs. A. H. Edmonds, of *Ingersoll*; Mrs. G. L. Douglas and Mrs. F. E. Ellis, of *Woodstock*. The Guest Speaker was Mrs. Hugh Wilson, of *Shakespeare*, and Officers were installed by the Rev. J. P. Schissler.

SARNIA PRESBYTERIAL — The Rev. Dr. and Mrs. Nimmo were Guest Speakers at the Evening Meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Strathroy*, when members of the Mary and Martha Group were guests.

The W.M.S. Auxiliary of Pater-son Memorial Presbyterian Church celebrated their 25th Anniversary, with Mrs. Fred Gallie, who first organized the Auxiliary, among those present. Presbyterian President, Mrs. R. B. Ross, brought greetings, and a Quartette from the Greta Adams W.M.S. Auxiliary sang. Mr. Wm. F. Strangway gave an illustrated Travelogue, "From Cairo To Damascus", on his recent trip to the *Holy Land*. Mrs. W. L. Smith, Welcome and Welfare Secretary for the past 25 years, cut the Anniversary Cake.

STRATFORD PRESBYTERIAL — At the Annual Meeting of this Presbyterial in St. Andrews Presbyterian Church, *Stratford*, President. Mrs. W. Carr, of *Stratford* presided, and the Rev. Bruce Miles, of *Listowel*, Moderator of Presbytery, brought greetings, and also installed the 1961 Executive. Devotionals were given by

Mrs. J. Orr and Mrs. Warren Morrison, of *Atwood*, and by Mrs. Wm. Sillery and Mrs. A. Moir, of *Exeter*, Miss Irene Stringer, from *Amkhut*, in the Bhil Field, was Guest speaker, and gave an interesting account of her work there. The Treasurer, Miss Edith Leckie, *Stratford*, reported a 15% increase over previous givings.

At the Sectional Meeting held in *North Mornington* Presbyterian Church, Mrs. H. G. Nickel, of *Listowel*, Vice-President of *Stratford* Presbyterial, presided, and the Rev. George Malcolm, on furlough from *Formosa*, was Guest Speaker. Mrs. Wilfred Carr, Presbyterial President, brought greetings, and Mrs. Robert Jack, with Mrs. Mac Thompson, demonstrated, "Ideas from Belleville." They suggested using film strips; W. M. S. Travelling Libraries; holding Family Nights; presenting informal Plays; and having Prayer Partners; all of which made Programmes more worthwhile.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON
14A HURNDAL AVENUE
TORONTO 6, ONTARIO
PRESS SECRETARY

GUELPH PRESBYTERIAL — "Where-
for, by their fruits ye shall know
them", was the theme of the Annual
Meeting of this Presbyterial, held in
Knox Presbyterian Church, *Guelph*,
with President, Mrs. J. D. Cleghorn,
presiding. The Rev. Andrew Mc-

Kenzie, Moderator of Presbytery, brought greetings, and later conducted the Election and Installation of Officers. Guest Speaker at the Evening Session was Miss Mary Whale, B.A., Director of Overseas Missions on the W.M.S. Council Executive, who gave an inspiring Address on the W.M.S. Overseas Mission Work. Mrs. J. D. Cleghorn, Retiring President, was presented with an Honorary Membership and Pin.

At a recent meeting of the W.M.S. Auxiliary of Knox Presbyterian Church, *Preston*, President, Mrs. C. Schruman, presented, on behalf of the Auxiliary, Awards for perfect attendance during the year to six members of the C.G.I.T. Library Books were also purchased by this Auxiliary for presentation to the Presbyterian Missionary and Deaconess Training School, *Toronto*, as a Memorial to their late Home Helper, Mrs. O. J. Little.

NORTH BAY PRESBYTERIAL — An outstanding Christmas Programme, "The Light of Christmas", featured the December meeting of the Dorothy Douglas Auxiliary of the W.M.S. of Knox Presbyterian Church, *Sudbury*, under the direction of Mrs. V. Taylor, A.T.C.M. Combining, Biblical Readings; Scripture Truths; a musical Tableau for C.G.I.T. girls; musical numbers, a Candle-Light Service, and a closing Message, "Radiant Words", this well-arranged Service is available to other Church Groups through Mrs. V. Taylor, 319 Homewood Ave.,

Sudbury, Ontario. Officers for 1961 were installed by the Rev. W. C. McBride.

ORANGEVILLE PRESBYTERIAL — At the Executive Meeting of this Presbyterial, held in Tweedsmuir Presbyterian Church, *Orangeville*, the theme was "Continuing in The Faith", and President, Mrs. R. D. Fraser, presided. Mrs. Caswell, of *Dundalk*, reported on the Semi-Annual Meeting of Toronto and Kingston Synodical, held in Calvin Presbyterian Church, *Toronto*. The two Special W.M.S. Projects planned to mark the celebration of the two Anniversaries in 1964, were discussed, and the President gave an account of the W.M.S. Workshop held in *Dundalk*. "There", she said, "the Auxiliary was recognized as the heart of the W.M.S., and the fact was stressed that if the heart is weak, then the whole is weak!" Mrs. Fraser closed the Meeting with a Meditation based on Psalm 121.

PETERBOROUGH PRESBYTERIAL — Miss Frieda E. Matthews, of *Toronto*, Director of National Missions on the W.M.S. Executive, gave an excellent and comprehensive picture of the W.M.S. work among the Chinese and Indians in *Canada*, and through our Hospital Visitors, when she was the Guest Speaker at the Annual Meeting of *Peterborough* Presbyterial, in St. Paul's Presbyterian Church, *Peterborough*. The Rev. Gilbert Smith, B.A., conducted the Election and Installation of the 1961 Executive.

EAST TORONTO PRESBYTERIAL — “Pressing Forward”, was the theme of the Annual Meeting of this Presbyterian, held in *Willowdale* Presbyterian Church, when the Guest Speaker was Miss Irene Stringer, on furlough from the *Bhil Field, India*. “Our work,” she said “in this field is to educate these proud and independent people as Christian Leaders of the future. Native leaders say to us — ‘Tell the people of Canada that, no matter what happens in India, the Church will continue, if they pray for us and if they send to us the workers and the funds so urgently needed.’” Miss Ruby Walker, in her Presentation of Annual Reports stressed the wonderful advances shown in our work throughout the year, but warned against complacency because of this.

WEST TORONTO PRESBYTERIAL — When the W.M.S. Auxiliary of Union Presbyterian Church, *Glen Williams*, held a Special Meeting to celebrate its 50th Anniversary, greetings were brought by representatives from eleven W.M.S. Auxiliaries, and two Charter Members — Mrs. Albert Dolson, and Mrs. James McKane — were presented with Life Membership Pins. A “Moment of Silence” was observed, following the reading of the “In Memoriam” list of thirty-two former members. The Devotional Period was given by Mrs. A. H. McKane and Mrs. F. MacDonald, and Mrs. G. H. Leslie read the Auxiliary History. Mrs. John McFarlane,

President of *West Toronto* Presbyterian was Guest Speaker, and the Rev. G. L. Royal, B.A., also spoke.

MONTREAL AND OTTAWA

MISS FLORA NUGENT
316 SYDNEY STREET
CORNWALL, ONTARIO
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL — The 47th Annual Meeting of this Presbyterian was held in St. Andrew's Presbyterian Church, *Prescott*, with President, Mrs. Carman Brown, of *Cardinal*, presiding over a well-attended and successful meeting. Greetings were extended by the Rev. W. Merilees, Moderator of Presbytery, and by Mrs. T. R. Gates, Synodical President. Devotions were given by Mrs. H. Graham, Mrs. L. Kinkaid, and Mrs. T. Fraser. Excellent Reports were presented and increased givings were reported by the Treasurer. Officers for 1961 were installed by Mrs. T. R. Gates, and the Rev. A. J. Morrison closed the Meeting with Prayer. Lunch was served by the Prescott ladies.

GLENGARRY PRESBYTERIAL — President, Mrs. E. L. Blair, *Moose Creek*, presided at the Annual Meeting of Glengarry Presbyterian, in St. John's Presbyterian Church, *Cornwall*. This was a well-attended Meeting, with all Reports showing progress and excellent work in all Departments, including an increase in givings. The new Executive was installed by the Rev. Robertson Millar.

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The Glad Tidings

JULY-AUGUST

1961

VOL. XXXVII



MILLER SERVICES



Go, find a road where the trees stand tall,
And the peace of the woodland breathes soft over all;
Walk in those cloisters of birdsong and shade
And praise the Great God for this beauty He made!

(L. M. C.)

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THE GLAD TIDINGS

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NO. 7

HIGHLIGHTS OF THE ANNUAL COUNCIL MEETING

by LEETA McCULLY CHERRY

IT WAS an historic and dignified Church indeed — Knox Presbyterian Church in Stratford, Ontario — which welcomed with warm hospitality the many delegates who gathered there for the 47th Annual Council Meeting of the Women's Missionary Society (W.D.), of the Presbyterian Church in Canada, from May 8th to 12th, coming all the way from British Columbia to Quebec, and representing all Seven Synodicals. To be sure, the Dedication of the present spacious building took place just 46 years ago, on March 21, 1915, but the history of this congregation begins away back in 1844 when, following the disruption in 1843 of the Church of Scotland in the Old Land, a little group of 25 families left the "Auld Kirk" congregation in Stratford and set up their own Church, worshipping for a time in an old log school-house, until by 1851, with a grant of land from the Directors of the Canada Company in London England, and the labours of their own hands, they erected their first Church — the Norman Street Church, seating 300, with room for another 100 in the Gallery. Stratford then had 20 houses; this was the first brick building; and members drove to Service from miles around. With a congregation of 120 families in 1872, plans were completed for the new Knox Church on its present site. This beautiful Church was considered one of the finest in the Province, when completed, with a 211-ft. spire, towering above all other buildings. This wonderful spire led to tragedy in the end, however, for it was first struck by lightning in 1895, but the building was then saved, and later enlarged, but, in 1913, when the high spire was again lightning-struck, the whole building became a blazing mass, in which two policemen lost their lives; the Fire Chief, crushed by a falling wall, later died; and another fireman was

badly wounded. Everything was lost, including the new pipe organ. Until the new Church could be erected — but without a spire this time — the Congregation worshipped in the Opera House, and on March 21st, 1915, the handsome new Church, as it stands now, was dedicated.

Within recent years, it has been renovated, but with no changes in its lofty proportions, its transept arches, or its massive pillars. The light falls in muted translucence through some fourteen beautiful Memorial Windows, ranging in size from "The Ascension" window — 36 feet high, 21 feet wide, and filling the whole wall behind the Gallery — to a small one on the western wall, "Eleazar Blessing Joshua", "And he laid his hand upon him and gave him charge". The inscription reads — "In recognition of Ralph Donaldson's long and faithful service as Church Officer, covering a period of half a century." And the nice part of this lovely little window, so I was told, was that it was put in place while Mr. Donaldson was still living and serving, and able to thoroughly appreciate its meaning and its beauty!

This, then, was the staunch Presbyterian setting for the 47th Annual Council Meeting, which opened in this well-loved Church on Monday evening, (following a delicious Buffet Supper, given by Hamilton and London Synodical) with an inspiring Service of Worship conducted by the Rev. James Ferguson, B.A., the Minister of St. Andrew's Presbyterian Church, Stratford, and Interim Moderator of Knox Presbyterian Church while this pulpit was vacant. Mr. Ferguson spoke of "The Divine Mandate", so earnestly received by members of the Early Church as completely true and wonderful, and steadfastly to be carried out by all believers. "The Church is Mission", said Mr. Ferguson, "And the women of the W.M.S. have in their possession a Divine Mandate. Pray that you may take this Mandate, and translate it into action in this so-called Nuclear World." Mrs. W. G. Severt was Guest Soloist, accompanied by Mrs. Mollie Graham, Organist of Knox Church.

President, Mrs. A. Glenn Thompson presided, and constituted all Sessions of Council, with Mrs. Kenneth Philp, Secretary of Council Executive, conducting Roll Call. Mrs. Thompson, in her Opening Remarks, welcomed all Delegates to the Council Meeting, and the Rev. Mr. Ferguson, as Interim Moderator of Knox Church, warmly welcomed Delegates and Council Members to this Church, on behalf of the Kirk Session, and also extended the welcome of his own Church, St. Andrew's, and its members. Greetings from the Moderator of the 86th General Assembly of the Presbyterian Church in Canada, the Rev. Robert Lennox, M.A., Ph.D., D.D., who was unable to be present, were read by the Secretary, Mrs. Kenneth Philp. Dr. Lennox is the Principal of the Presbyterian College, Montreal. In the absence of the Mayor, Alderman Reg. Carter, of Stratford, on behalf

of the City, welcomed the visitors to this now-famous "City of the Shakespearian Festival," and said that Stratford was honoured to have the Council Meeting held there. President, Mrs. Thompson gave a brief outline of the Council Programme, planned around the Theme — "Study to shew thyself approved unto God, a workman that needeth not to be ashamed", (Timothy 2, 2-15).

The Special Highlight of Opening Night, however, was the presence of Lady Ibiam, from Eastern Nigeria, whom many will remember from her visit with us in Canada five years ago, and whose husband, Sir Francis, was installed last December as Governor of Eastern Nigeria, following the Declaration of Independence for Nigeria, as an independent Nation within the Commonwealth, last October. Lady Ibiam was one of the 22 women, from as many countries, invited to the United States as Special Guests of the United Presbyterian Women, U. S. A., to attend their Annual Meeting at Purdue University, Ind., in June. This Organization was kind enough to release her from her crowded Programme for two days, so that she might be with us for a time at our Annual Council Meeting. Lady Ibiam, who is a Graduate Nurse, brought greetings from Nigeria; from the Presbyterian Church, and from the Presbyterian women of Nigeria, and said, in her brief speech that night, that the fact that Nigeria gained her independence without bloodshed, is due, in part, to the good work of the Missionaries there. The greatest need in Nigeria today, she continued, is for more educated Leaders, particularly women to bring up children in the home. The principal work of the Missionaries now, is to train native pastors and teachers to take over the work, so that the Nigerian Church may become indigenous. "I ask for your prayers, that our great country may be free indeed, and we are so glad for the help you are giving us", concluded Lady Ibiam. Mrs. E. H. Johnson, who, with her husband, was an invited guest of the Nigerian Government for the Installation Ceremonies, introduced Lady Ibiam, and she was thanked by Mrs. Thompson.

The Guest Speaker of the evening, the Rev. R. S. Albright, B.A., B.D., S.T.M., D.D., Director of the Canadian School of Missions, Toronto, who was introduced by Mrs. L. B. Beath, gave an informative Address on the work and purpose of this School, which is interdenominational in its scope, and serves all of the main Protestant Mission Boards. Now in its 40th year, this Institution is of great value to Missionaries, both out-going, and home on furlough, and to the Missionary outreach of the Protestant Church. Dr. Albright told of the proposed integration as an Ecumenical Centre; of the Orientation and Linguistic Courses given for Missionaries going to their Fields; of Refresher Courses for those on furlough; and of the excellent Library built up by the School, which is always available to students and others, who need books for study and reference.

Every morning in the quiet little Chapel, which is a special part of the large Auditorium, the Service of Worship was conducted by our own Miss Lily Macarthur, retired now from active service in the W.M.S., and living in her own home in Goderich, Ontario. Beginning with the reading of the Theme of the Sessions from the King James Bible, the Moffat and Phillips interpretations, and the New English Bible, and speaking, first of all, on the words "approved unto God", Miss Macarthur, in each morning Devotional Period, further developed the full meaning of the Council Theme, with such depth of reverence and insight that everyone went forth to the Meetings with a stronger realization of their purpose and objective; their own needs for self-appraisal and understanding; and a greater desire for the personal commitment of "a workman that needeth not to be ashamed." Miss Macarthur has kindly promised to let us have this series of Devotional Messages for publication in "The Glad Tidings", and we are happy that those of our readers who were not at the Council Meetings, may also have the strength and help of these thoughtfully-prepared Worship Services, not only for themselves, but for use in their Auxiliary Meetings. Mrs. Harold Keefer, of Trenton, Life Membership Secretary on Council Executive, in her accompaniment to the Hymns, on the Chapel Organ, made a much-appreciated contribution to these Worship Services.

After adjournment to the Sunday School Auditorium, on Tuesday morning, the Treasurer, Mrs. I. G. Sinclair, presented the Treasurer's Statement, and reported a total income of \$339,680.42, with major disbursements of \$126,409.82 for Overseas Work; \$100,103.04 for National Work; \$42,290.02 for Organization; \$20,762.16 for the Publications Department; and \$13,696.08 for Supplies. Capital for the Pension and Retirement Fund is \$21,519.09. Following discussion of the Statement, Mrs. Sinclair then reported on The Peace Thanksgiving Fund. In the absence of the Chairman, Mrs. G. R. Pye, the Report on the Board of Trustees was read by Mrs. L. B. Beath. Welcome and Welfare Secretary Mrs. J. M. Burnett, reported some 3822 visits made by Secretaries throughout the Synodicals, and 20,000 letters written. In many ways, newcomers had been welcomed and helped, and she emphasized, while cautioning against pressure methods, that the specialized work of the Welcome and Welfare Secretary should be aimed at getting new members, both for the Church and the W.M.S. Help should be asked-for when needed, and Reports given regularly at Auxiliary Meetings, she said.

The Life Membership Secretary, Mrs. Harold Keefer, reported a steady interest in the giving of Honorary Memberships, Life Memberships, Junior Certificates and Seals, reminding her hearers that, could it be told, there is a fascinating story behind the presentation of each one. "Only give them where honour is due, however," she stressed, "or else they will lose

their meaning." In the past year, there was an increase of 730 in Life Memberships given. At the close of this morning Session, a most impressive Service of Remembrance was conducted by Mrs. Donald MacInnes, President of Hamilton and London Synodical, in tribute to those members of Council who had been called to "The Church Triumphant" since the last Annual Council Meeting.

Treasurer, Mrs. I. G. Sinclair, at the Afternoon Session presented the Estimates for 1962, with each Executive Director speaking to her own Estimates, and explaining, the reasons, needs, and opportunities, behind each item. The Address by Lady Ibiam, following the Tea Hour, was the outstanding event of the day. Briefly sketching the history of Nigeria until October 1, 1960, its Day of Independence, she spoke of the work of the Presbyterian Church in Nigeria, begun by returned slaves from Jamaica, and carried on by the Church of Scotland in their Mission at Calabar. Now, she said, there are many Denominations in Nigeria, so many that "they give us a headache, and bring weakness to the Church."

She told of the intelligent education of Nigerian women, who are now entering all phases of their national life — women Senators, Doctors, Lawyers, Nursing Sisters, Teachers, Policewomen — all walks of life. Yet in Nigeria 80% are still illiterate. Missions still have much to do — of every seven schools, five are Christian Missions. 43.8% of Nigerian revenue is allocated to the education of the people; 75% of this for primary education for boys and girls. 2,600,000 are now enrolled in Primary Depts. — 50% boys; 50% girls. 44% of the teachers are women — those at University level, only 5%. There is only one Seminary now, and this is shared with the Anglicans and Baptists — not one graduate Minister. Each Minister now looks after 20 congregations, numbering 300 in each, and travels many miles on his bicycle between charges. "All our educated men in the Government — none in our Churches to help our soul — what will happen to our people?" she asked.

"The World Day of Prayer", she concluded, "is one thing our women have done that is very good. It is one occasion when all Denominations come together. Africans come and plan for this — translate Adult Service and find interpreters. Our women work in Committees in all our churches; meet to study how to help Christian women; study the Bible together; help in homes and in Church and learn about Christian marriage. All of this knowledge they take home. If you have something to do, we know you must do it with all your might. So, we sow the seed; take care of that new seed; sow it on good ground; if well prepared, we need not worry! People may make evil for you — but God will take care!" Between the Afternoon and Evening Sessions, a Dinner in Honour of Lady Ibiam, planned by Mrs. E. H. Johnson, was held at the Windsor

Continued on page 35

PRAYER

by MISS BEATRICE SCOTT, B.A.

Canadian Presbyterian Mission, Amkhut, Bhil Field, India

Our gracious God, and heavenly Father, we come before Thy Throne of Grace, to worship, to adore, to praise, to commune with Thee. We worship Thee, the All-Knowing, Almighty, All-Loving, Ever-Present God. We praise Thee, Creator, Protector, and Redeemer.

We Thank Thee for Thyself, for Thy love, for the wonderful plan for salvation through the gift of Thy Son. We thank Thee for Thy Word, for the privilege of reading and studying it, and for the Holy Spirit to interpret it, and enable us to live by it. We thank Thee for Thy Church, and for the way in which Thou hast led us through the years. We thank Thee that in every continent Thy Church has been established, and that at every hour hearts and voices are lifted up to Thee in praise. We thank Thee for "babes in the faith" in many places where those who lived in fear and ignorance have found Life, through faith in Jesus Christ. We thank Thee for those who teach them, and for those who, by their prayers, interest, and support, make this teaching possible.

We confess, our Father, many weaknesses within the Church — divisions, quarrels, coldness, indifference, worldliness, striving for position and power. Forgive, we pray. We confess sin in our own individual lives, as we examine ourselves in Thy presence, just now — pride, envy, selfishness, lack of love, and deeds that result from these. Forgive, we pray. We pray that Thou wilt give us such a vision of Thyself that we may be aware of those things in our lives which are contrary to Thy will, and allow Thee to completely cleanse, to bless, and to use us.

We remember the Church in our own land, and especially that branch of which we form a part. We pray for the leaders; for those in positions of authority; for Ministers and Elders; for lay men and women; for Young People's and Children's Groups, and for those who work with them; that there may be within our Church a reviving and quickening, and a growing in grace, and in the knowledge of Jesus Christ.

We pray for Churches in other lands, again thinking especially of those established with the help of our Presbyterian Church. We think of those in Formosa, Japan, India, British Guiana, and Nigeria. In these days, when more and more responsibility is being taken by young Churches — and the Missionaries are seeking to help them to do so — in all the problems which face them, we pray that Thou wilt give a special outpouring of Thy grace; of love, wisdom, understanding and patience, that the Churches may be strong, pure, and zealous; that they may be eager to pass on Thy Word to others. "O Lord, revive Thy work in the midst of the years. Revive Thy Church, beginning with me."

'Set us afire, Lord,
Stir us, we pray!
While the work perishes,
We go our way,

Purposeless, passionless,
Day after day,
Set us afire, Lord,
Stir us, we pray!"

This we pray, that Thy name may be glorified, Thy Kingdom come, and Thy will be done. In Jesus' Name, Amen.

MESSAGE FROM OUR NEW PRESIDENT

by MRS. A. S. CURR

I WANT TO THANK YOU for the very high honour you have done me, in electing me as your President. Thinking of this very great responsibility during these past weeks, I have had to spend much time in prayer. These words have been very much in my mind—

"I am weak, but Thou art

Mighty,

Hold me with Thy powerful
Hand!"

I realize, more than at any time in my life, that I need a Divine Teacher and Guide, and, in my reading, I found God's gracious promise — "I will instruct thee, and teach thee in the way Thou shalt go. I will guide thee with mine eye". (Psalm 32, verse 8.)

I will need wisdom; and again the message came to me from God's Word, as I read 1st Kings, Chapter 3, verses 5-11 — "The Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee." And part of Solomon's answer was, "O Lord, my God, Thou hast made Thy servant King — and I am but a little child. I know not how to come out, or go in. Give therefore Thy servant an understanding heart — And God said unto him, because thou hast asked this thing, and not riches, I have given thee a wise and understanding heart." If, as we seek to work together, we have God's gift



MRS. A. S. CURR

of Divine wisdom, we will have tolerance, understanding, and graciousness, one to another.

I am reminded of one of the first times I attended the General Board of Missions, when the Chairman, the Rev. Dr. Deane Johnston, said something like this to us, "When we come together, we do not say — "You *must* do this" — or, "You *have* to do that." But we say, "There is the work; there is the job; this we will do *together!*"

As we look at the greatness of our job, we feel like St. Paul, when he sent out the cry, "Who is sufficient for these things?" This cry is heard by our Heavenly Father, and His answer always gives us assurance — "My grace is sufficient for thee."

My prayer for myself, and for all of us, is that, in all the days that lie ahead, we may have a Divine "togetherness", as together in our work we reach out to help others. May this be our daily prayer—

"O Lord, Who knowest every need of mine,
Help me to bear each cross, and
not repine;

Grant me fresh courage every day,
Help me to do my work always
Without complaint!
Help me to do my fullest share,
Make me courageous, strong to bear
Sunshine, or shadow, in my life!
Sustain me in the daily strife,
To keep content!"
(Author Unknown)

* * * * *

Your Prayers are asked

- For all our National Missionaries and Summer Students, that they be given strength, wisdom, and understanding, as they work in Vacation Schools, Camps, and Congregations, during the summer months.
- For those of our Staff, who seek rest and recreation during their vacation period, that they may return, strengthened in mind and body, and with a renewed vision of their commitment.
- For all children, teenagers and young people and their leaders at camps this summer, that together they may grow in knowledge of God and His purpose for them.
- For all on holiday, that in their time of rest and recreation they may be renewed in health and strength; feel the presence of God; and recognize their gratitude to Him for life and pleasure.
- For the Helen MacDonald School, Jhansi, and for the Amkhut School in the Bhil Field, in India, where a new school year will have started. Pray for the teachers and for the missionaries, pray that those things may be supplied which will allow the schools to make the best possible witness.
- For the women of the Korean Christian Church in Japan, as they carry on their ministry within their Church; pray for the President of the Women's Evangelical Fellowship, Mrs. Namkoong, and for all the officers, that they may be guided by the Holy Spirit, as they give leadership among the women and within the Church.

MESSAGE FROM OUR RETIRING PRESIDENT

"FOUR YEARS IN RETROSPECT"

By

(Mrs. A. Glenn)

NELLIE M. THOMPSON



MRS. A. GLENN THOMPSON

LET US DIRECT our thoughts to Deut. 33: 25 — "As thy days so shall thy strength be". These words have been very meaningful to me during my four years as President of the Women's Missionary Society, (W.D.), of the Presbyterian Church in Canada.

I want to thank the members of the Society, and the Staff, for the very splendid co-operation, loyalty, and love, which they have shown me during the past four years.

I come to this closing hour in even deeper humility than I began my term of office. This is true because of the privileges that have been mine. I have had the opportunity to see, or know, first hand, something of the genuine love and devotion manifested in the sacrificial witness of our Missionaries and Staff, in Canada and Overseas.

One cannot sit, month by month, and listen to reports of work accomplished, or receive heart-stirring letters from our Missionaries, without realizing, as never before, what

sincere sacrifice in the name of the Master really means. First — there were the urgent appeals for more workers to man the task for which we were already committed. Secondly — came the God-given opportunities for the Presbyterian Church, and our Women's Missionary Society, to reach out into untouched areas of service. This, friends, is why one feels so very humble and inadequate in the small personal contribution that has been given to so great a task.

To-day's world has entered the

Space Age very rapidly. Only last week we were listening to the account, when the first astronaut would enter outer space from the Western Hemisphere. The speed of events is almost frightening, and we find ourselves confronted with many changes. The Missionary Task of the Church calls for serious and prayerful planning. It has been a great privilege to be one of the representatives of the Women's Missionary Society, on various Boards of the Church, including the newly - organized Administrative Council. This is particularly true of the Joint Policy Committee and Joint Candidates Committee, with the General Board of Missions, during this critical time in the Church's history. Also to have a small share, with the Women's Missionary Society and the General Board of Missions, in the study made, by the Department of Overseas Missions of the Canadian Council of Churches, of the proposed integration of the World Council of Churches and International Missionary Council, which is expected to take place in New Delhi, India, in December 1961. This has also been a privilege.

One of the highlights during the past four years was the pleasure I had of visiting the Seven Synodicals in 1958. This gave me the opportunity to know personally some of the women who, in their devoted witness as Auxiliary members, have made the work of the Society possible. To each and everyone I pay

a most sincere tribute. My experience on that visit will always be a cherished memory.

The privilege of representing the W.M.S. at four Designation Services of our Missionaries was rich and rewarding for me. There is a very close friendship with Miss Dorothy Bulmer, Miss Diana Wadsworth, Miss Dorothy Keller, and Miss Eileen Black, as a result of this honour.

We realize that we have not accomplished all that we had hoped to do, or all that we should have done, in the past four years. However, it is with thanksgiving in my heart that "Four Years in Retrospect" reveals progress in many areas of the work of the Women's Missionary Society. This is particularly true in the field of Leadership Training. The Annual Training Centres have sparked interest and enthusiasm across the Western Division. As a result of this, Children's, Girls' and Adult Training Conferences have been held in about every Presbyterial, and these Conferences have brought the lay woman to a deeper realization of what individual responsibility in the Missionary Task of the Church really means.

In National Missions there have been advances and changes. It has been of great interest to study and watch the transition period in the work among the Indians of Canada — the Department of Indian Affairs of the Federal Government taking over more responsibility in the field

of Education in the Schools. The integration of Indian and non-Indian children in the education programme at Kenora carried forth acceptably. A new project, long anticipated and greatly needed, the Winnipeg Fellowship House, came to fruition with the opening of this centre for young people. This has created a new interest locally, as well as across the Society. It is rewarding to know that it is occupied to capacity.

Membership in Chinese Kindergartens and Sunday Schools has almost doubled, taxing an already-overworked staff. Deaconesses making their witness out into the new extension areas of the Church, as well as in Down Town Missions, all spell progress, but not anywhere in comparison to the need, or the demand for more Staff.

This past four years has been a challenging period in the history of Overseas Missions. New Nations budding forth, National Churches assuming more responsibility — all this calling the Church to a deeper obedience. It has been a time of sincere study and prayer on the part of the Overseas Committee, and Council Executive, that our share of responsibility on Overseas Mission Fields might be approved unto God in this time of transition. To have the opportunity to see the younger Churches awakening to the great need for Leadership Training and Christian Education brings us to a new realization of our responsibility. To work with sister Pres-

byterian Churches that were once a mission field under our Church, and see them assuming responsibility in their missionary task makes us realize the importance of our witness as partners.

I believe there never was a time in the history of the Presbyterian Church in Canada, or the Women's Missionary Society, when we needed to be more sensitive to the rapid changes taking place Overseas — sensitive, to the point of action, in providing leadership training, in the sending of more Missionaries. The Christian Church is the only answer to World Peace. We must love our neighbors as ourselves.

Our appreciation is extended to Lady Ibiam, Rev. Inya Ude, Miss Margaret Leask, Miss Irene Stringer, Miss Margaret Kennedy, and Miss Ida White, for their contribution, as they represent the Overseas Mission Fields at this meeting.

In the Publications Department of our work, it has been encouraging to listen to the increasing number of comments of approval of the magazine "Glad Tidings" and also to watch the circulation increase to almost 20,000 subscriptions, still short of the Directors' hoped-for 25,000. There has also been a substantial increase in Literature sales in the past four years. This indicates a keener desire on the part of our membership to study and learn of the work.

The income of the Society has shown a gradual increase, but not sufficient to meet the expenditures,

or to expand as the opportunity has presented itself. We do give thanks that 1960 has shown the largest increase. It is my prayer that 1961 will show a balanced budget and include expansion into new work.

Plans were started in 1958, and are well under way throughout the Society, for celebrating the 100th and 50th Anniversaries of the W.M.S. in 1964, both locally and nationally. It is my hope that, as members of the W.M.S., we will never forget the purpose of this Anniversary — to look beyond ourselves and our groups, in an effort to interest others in the work of the Society. A rededication of each member to the tasks which we have undertaken.

In closing let us think again of the words in Deut. 33: 25. "As thy days so shall thy strength be". These words are God's promise that according to the need of each new day shall be the strength that we

shall receive. This I have found to be true in my four years' experience.

As we look back, we can see God's presence in joy and sorrow, in strength and weakness, in success and failure, meeting our new need each day. Jesus was always trying to impress this truth upon the minds of His hearers. Our Lord Himself lived a day at a time. True, He made plans for the future, and saw things coming, but He never allowed them to distract Him from doing the immediate duty. He knew the strain would bring the strength.

"Every day is a fresh beginning

Every morn is the world made new!"

As we go forward into the year that lies ahead, let us, humbly and gratefully, accept from His Hands the gift of each new day, and the strength that comes with it, remembering always these words—

"They that wait upon the Lord shall renew their strength."

* * * * *

SYNODICAL GIVINGS

January - April 1961

	1960	1961
British Columbia		825.00
Alberta		1,300.00
Saskatchewan		
Manitoba	787.00	
Hamilton and London	10,000.00	12,463.00
Toronto and Kingston	8,497.05	10,458.00
Montreal and Ottawa	5,700.00	7,357.00
	24,984.05	32,403.00

TAKE YOUR GROUP TO THE COUNCIL MEETING

by LOUISE A. REITH, M.A.

THE COUNCIL MEETING of the Women's Missionary Society, W.D. — yours and mine — is over for another year. This year our representatives from across Canada met together in Stratford. We are sorry that it is not possible for all the members of the W.M.S. Family — children, teenagers and adults — to be at the Council Meeting. Wouldn't it be wonderful to see the whole family together?

We couldn't all be at the Council Meeting in Stratford, but we can all imagine we were there as we read this issue of "The Glad Tidings". Wouldn't it be a good idea to make use of this issue at the September meeting of our groups? Let's take our groups to the Council Meeting!

Plan the worship on the theme of the Council "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." —II Timothy 2: 15. Read the Chapter in which that verse is found. Note the relationship of the theme of the Council Meeting to the purpose of the Society, "to unite the women, girls and children of the Church in prayer, study, and service, for the advancement of the Kingdom of God at home and abroad."

If some members of the group did attend the Council Meeting, have them tell what to them were the highlights. If no one of the group was in Stratford have several members pretend they had been delegates to Council and tell about it. Some time before the meeting, assign the accounts of the presentations by the different departments at Council (which are in this issue of "The Glad Tidings") to the "delegates to Council." Have one be prepared to tell of the presentation of the Overseas Department, as reported in this magazine; another tell of the National; another, the Organization; another, Publications; Finance; and so on. As these presentations are given, there will be reference made to the various staff members who participated. If you have a file of past issues of "The Glad Tidings", refresh the memories of the group about these Staff people. You might make a poster using the pictures from these back issues.

After the presentation, discuss such questions as the following with the whole group, noting the extent of the work for which the women of the Presbyterian Church are responsible in Canada and other lands:—

*What does this mean to each one of us in terms of our responsibility for "prayer, study and service"?

*What does this mean in terms of financial responsibility?

Note: to reach the amount estimated for work planned for 1961 we need to contribute \$1.15 for every \$1.00 contributed last year.

*What do such visits as those of Lady Ibiam and the Rev. Inya Ude say to us about the Church's Mission?

*How are we planning in our group to assure the maintaining of the work for which we are responsible and providing for its expansion?

*What are we going to do as a group to observe the Anniversary year by thinking of our history, increasing our membership, our Glad Tidings subscriptions, our givings, and contributions to Overseas and National projects?

May we all have a happy and profitable visit to the 1961 Council.

SPECIAL NOTICE!

The Board of Stewardship and Budget has given to the National, Overseas, Publication, and Organization Departments of our W.M.S., the privilege of preparing material for the Church Calendars to be used at Sunday Services, and it has been thought that our members might be interested to know the dates of these Special Calendars — might even wish to make use of them at Auxiliary Meetings, if they knew about them well ahead of time.

The Calendar on National Work has already been published; the Overseas Calendar will be available for Churches for the 4th Sunday in September; the "Glad Tidings" Calendar is planned for November; Organizations Calendar will be ready early in 1962. These may be ordered, however, at an earlier date. The cost is eighty cents per hundred — less for smaller quantities. If desired for Auxiliary, or other use, they should be ordered in good time from the Stewardship and Budget Committee, Presbyterian Church in Canada, 63 St. George St., Toronto, Ont. The Overseas Calendar is No. 09614, and the "Glad Tidings" Calendar will be No. 11614.

THE ESSENCE OF FRIENDSHIP

"Oh, the comfort, the inexpressible comfort of feeling safe with a person; having neither to weigh thoughts nor measure words; but to pour them all out, just as they are, chaff and grain together, knowing that a faithful hand will take and sift them — keep what is worth keeping, and then, with the breath of kindness, blow the rest away!" (George Eliot)

In Remembrance

Mrs. A. J. Hurdle	Penetanguishene, Ont.	Barrie Presbyterial
Mrs. Charles Myers	Collingwood, Ont.	Barrie Presbyterial
Mrs. Roy Wells	Dresden, Ont.	Chatham Presbyterial
Mrs. Laura McLarty	Dresden, Ont.	Chatham Presbyterial
Mrs. L. M. Appleford	Hamilton, Ont.	Hamilton Presbyterial
Mrs. W. H. Dow	Hamilton, Ont.	Hamilton Presbyterial
Mrs. Hugh Lightbody	Hamilton, Ont.	Hamilton Presbyterial
Mrs. Thos. Oliver	Seaforth, Ont.	Huron Presbyterial
Mrs. John Bremner	Prince Rupert, B.C.	Kamloops-Okanagan Presbyterial
Mrs. A. J. Balment	Cranbrook, B.C.	Kootenay Presbyterial
Mrs. Rachel Maitland	London, Ont.	London Presbyterial
Mrs. George Hood	Dundalk, Ont.	Orangeville Presbyterial
Mrs. David Cavan	Paris, Ont.	Paris Presbyterial
Miss Alice Murray	Woodstock, Ont.	Paris Presbyterial
Miss Nina Davidson	Peterborough, Ont.	Peterborough Presbyterial
Mrs. William Martin	Havelock, Ont.	Peterborough Presbyterial
Mrs. J. Angus	Saskatoon, Sask.	Saskatoon Presbyterial
Mrs. J. Ballantyne	Stratford, Ont.	Stratford Presbyterial
Mrs. E. Williams	Stratford, Ont.	Stratford Presbyterial
Mrs. D. H. Matthews	Fort William, Ont.	Superior Presbyterial

IMPORTANT NOTICE!

Following the decision of the Delegates at the recent Annual Meeting of Council, in Stratford, it was decided to include, hereafter, also the name of the Church, in the "In Remembrance" column, as well as that of the town and Presbyterial. Please remember, for future issues, to send in, always, the name of the home Church when forwarding names for this Column. For example—

<i>Name</i>	<i>Church</i>	<i>Presbyterial</i>
Mrs. John Doe	St. Andrew's, Perth	Lanark & Renfrew
Miss So and So	Knox, Carstairs	Red Deer

AN OLD GAELIC BLESSING!

May the roads rise with you,
And the wind be always at your
back;
And may the Lord hold you
In the hollow of His hand!

THE ORGANIZATION DEPARTMENT AT COUNCIL

by LOUISE A. REITH, M.A.

ON WEDNESDAY at Council, when the delegates were given a picture of the Society at Work, the Organization Department endeavoured to show its place in the total picture. The members of the Organization Staff participated in the presentation. The Chairman of the Organization Committee, Miss Ellen V. Haw, introduced the presentation and linked the various parts together.

Using a map of Canada, Miss Haw showed the location of each Regional Secretary, and introduced Miss May Nutt, of British Columbia; Miss Margaret Boyd, of Saskatchewan; Miss Dorothy Keller of Manitoba; Miss Ruby Walker and Miss Clare Hanes, of Toronto and Kingston. It was noted that the Synods of Alberta, Hamilton and London, and Montreal and Ottawa, were without a Regional Secretary at present, but hope was expressed that replacements would soon be found. It was announced that Miss Lois Powrie would join the Regional Staff in September.

Miss Haw introduced Miss Ada Adams, National Secretary for Children's Work, and Miss Louise A. Reith, Director of Organization.

In introducing the presentation, Miss Haw referred to the theme of the Council meeting — 2 Timothy 2:15, and noted its appropriateness

to the work of the Organization Department, as it endeavoured to prepare study programmes, to encourage study, and help leaders and officers to meet the needs of the various ages among which, and with which, they work — that leaders and officers might be assisted in becoming workmen who need not be ashamed.

What in W.M.S. Terms Does Organization Mean?

To interpret the work of the department, Miss May Nutt and Miss Claire Hanes used a mural, indicating the work of the National and Regional Staff in promotion, education, and cultivation of the various groups of the W.M.S. family. In this interesting mural, the W.M.S. family was depicted as a garden, which, through the application of the various tools provided, such as programme and leadership education materials, the refreshment offered by Training Centres, and the assistance of trained Staff, can grow and develop, and share with the rest of the world.

The W.M.S. Family

Mrs. J. B. Taylor, Miss Ada Adams, Miss Luzetta McClelland, Dr. James S. Clarke and Miss Louise A. Reith, referring to statistical reports received, noted some

facts about the groups within the W.M.S. family. C.O.C. and Explorer groups, while remaining about the same as last year in numbers and membership, had increased considerably in their financial contributions.

Mrs. Taylor called the attention of those present to a display of art work done by Japanese and Korean children, indicating the similarity of all children. Teenage girls' groups had increased in numbers and in membership. Adult groups remained approximately the same as last year, being almost evenly divided in the number meeting in the afternoon and evening, with a few more meeting in the evening.

Reference was made to the revised Handbook for Secretaries for Afternoon and Evening Groups, and the Promotional Secretary for Young Women's Work in Presbyterials. It was noted that the latter must work very closely with the Afternoon and Evening Group Secretaries, encouraging young women to join existing groups, or if it is better, organize new groups.

Preparation of Programme Materials

Through the use of a flannel-graph, Miss Dorothy Keller and Miss Valerie Dunn, Office Secretary in the Organization Department, outlined the steps in the preparation of programme materials, through age-group sub-committees, the Organization Committee and Council Executive, to the Publications Department, from which materials are distributed. Posters ad-

vertised the study packets for 1961-62.

Who and What Are Our Relations?

By means of questions asked by Miss Haw, and answered respectively by Dr. Clarke, Miss Adams, and Miss Reith, some points were clarified. For example, the relationship of the Organization Committee to the Board of Christian Education, and the meaning of that relationship on Presbytery and Synod level. Dr. Clarke pointed out that there was a close working relationship between the Board of Christian Education and the Women's Missionary Society, through the Organization Department, noting that:

- the Secretaries for Children's Work and for Girls' Work on Council Executive, the Director of Organization, and the National Children's Secretary, are on the Board of Christian Education and its Executive;
- the Children's and Girls' Work sub-committees are joint Committees of the Board of Christian Education and the Women's Missionary Society;
- the General Secretary of the Board of Christian Education is on the Organization Committee, Council Executive, and Council. The Chairman of the Board of Christian Education is also a member of Council.
- At the Synod and Presbytery level, Synodical and Presbyterial Children's and Girls' Secretaries are expected to be on the Synod's and Presbytery's Committees of

Christian Education respectively. The National Children's Secretary and Regional Secretaries represent both the Board of Christian Education, and the W.M.S.

Miss Adams explained the advantage of having the same primary and junior children in Church School classes on Sunday, and in midweek C.O.C. and Explorer groups. Therefore, it is important that Church School teachers and midweek group leaders take advantage of leadership training opportunities, in order to be able to give their best to the children.

The relationship of the Organization Department to the other Departments of the Society was outlined, showing how information in materials is secured and prepared by joint efforts of all departments; and how work is planned through inter-representation on Committees,

so that the planning is done with the thought of the total work in mind. An interesting poster showing the steps in planning deputation work was referred to, noting that this planning is done through a sub-committee of the Department.

Training for Leadership

Miss Ruby Walker and Miss Margaret Boyd, through the use of a flip chart and a selection of leadership education material, showed the various ways in which training for leadership is done by personal interviews, local, Presbytery, Synod, and Training Centres.

So, by various methods, the staff of the Organization Department endeavoured to present the various aspects of the work of the Department, which endeavours to help the various age-groups of the W.M.S. family understand and participate more fully in the Church's Mission.

ORGANIZATION STAFF NEWS

The good wishes of the Society are extended to the Rev. J. and Mrs. Goldsmith of St. John's, Newfoundland, whose marriage took place in Wychwood Presbyterian Church on Saturday afternoon, April 8, 1961. Mrs. Goldsmith was formerly Miss Norma Kennedy, Regional Secretary in the Synod of Alberta, for six years. During her time as Regional Secretary, Mrs. Goldsmith served the Society well. The esteem in which she was held in Alberta was apparent by the warm good wishes lavished upon her by all the Presbyterials and the Synod as a whole.

"In this our prayer, each heart awakes:

Let power divine our hand set free

To stretch our cords, make strong our stakes,

And dare a mightier work for Thee!" (Selected)

THE NATIONAL DEPARTMENT AT COUNCIL

by MISS FRIEDA E. MATTHEWS

THE PRESENTATION OF the Society at work through the National Department was made on Wednesday, to five groups of delegates and visitors.

The room in which National Missions was presented was most attractive, with colourful posters depicting all phases of the work of this department; Deaconesses, Chinese in Canada, Indian Canadians, Hospital Visitors, Winnipeg Fellowship House and Co-operative work in Canada in which the Society shares.

There was an interesting display of bead work — moccasins, necklaces, Indian dolls, etc., sent from the Lake of the Woods Mission to the Indians, and the Birtle School. From Birtle there was also a most attractive showing of drawings and pictures done by the students.

Those participating in the presentation were Mrs. A. S. Curr, Chairman of the National Committee; the Director, Miss Frieda E. Matthews; Mr. and Mrs. N. M.

Rusaw, Principal and Matron of the Birtle Indian Residential School; Miss Helen Ross, Deaconess-Secretary, Cecilia Jeffrey Indian Residential School; Miss Susan Yeung, Chinese Mission in Vancouver; Miss Winnifred Ripley, Presbytery Deaconess, Victoria; and Miss Dorothy Lukes, Port Receptionist, Montreal and Quebec.

Mrs. Curr, in her opening remarks, paid special tribute to Miss Vera L. Carson, Secretary, who has been a faithful member of the Society's staff for twenty years.

Mr. Rusaw, Principal of the Birtle Indian Residential School since 1945, told of the beginning of the Society's work in Indian education at the Birtle School over seventy-five years ago, and of the many changes since that time. The first school had been built by the Society, and all Staff and maintenance had been provided by the Society. The problem then was to get the children to the school. Now the picture is quite different. The government builds and maintains the

residential schools, providing grants to pay the salaries of all members of Staff and maintenance of the schools. There is greater demand for education and more children are desirous of coming to school. The problem now is to provide sufficient accommodation for the children seeking admission to the schools. Many of those who graduate from the schools are anxious to take advanced training in the cities in trades or professions. Others go to the city to seek employment. This poses another problem — that of finding a suitable boarding place where the young people will feel at home, and where some supervision will be given regarding study hours and recreation. Many become lonely and discouraged and do not complete their course; others get into the wrong company.

Mr. Rusaw expressed his satisfaction over the Society's purchase of the "home away from home", Winnipeg Fellowship House, as a residence for students who are going into the city for further training. Four graduates of the Birtle School have been in residence this past year. They have done well in their studies and are enjoying real home life.

Mrs. Rusaw spoke briefly at one of the sessions regarding articles in the bales which are most useful at the school and meet the needs on some of the nearby reserves. It was a pleasure also for the delegates to meet Norman and Timmy Rusaw and Mr. Gordon Williams, one of

the Grade XII students at Birtle. During the lunch hour on Wednesday, Gordon sang for the guests the solo "How Great Thou Art".

Miss Helen Ross, a deaconess on the Society's Staff for thirty-one years, spoke of the work in which she is presently engaged as Deaconess-Secretary at the Cecilia Jeffrey Indian Residential School. The school which is three miles from the town of Kenora, gained much publicity last September when a most interesting programme of integration was begun. A new district school was not erected when the school term began, so permission was granted for the non-Indian children to attend classes in the Indian Residential School. Extra classroom space was made available by dividing the gymnasium. Each day 50 of the Indian children were sent out to a township school, and 80 non-Indian children came into the Cecilia Jeffrey School. This programme of integration has been quite successful and an interesting outcome has been that at Thanksgiving, Christmas, and again at Easter, the Indian children were entertained in the homes of the non-Indian children, some for a day, or several days, or for the entire holiday period. Miss Ross stressed the need of good teachers and supervisors, who would be interested in this most worth-while mission.

Miss Susan Yeung, Assistant in the Chinese Mission in Vancouver, and a member of the Society's staff for twenty-one years, told of her

own conversion to Christianity in China as a young child. Miss Yeung was a teacher in a Girls' school in China when she was called to come to Canada to work in Vancouver in 1940. She described the work done in the Kindergarten, and spoke of the success in their studies of some of the former kindergarten students. Some are now teachers, lawyers, architects. One is a student deaconess and one an ordained minister. Miss Yeung told, too, of the work among the adults, mentioning particularly the women's groups, speaking of the baptisms recently of two elderly Chinese women, one of whom had attended the Church for years. Miss Yeung also stressed the need of a new Chinese Church in Vancouver.

Miss Winnifred Ripley, deaconess-at-large in the Presbytery of Victoria, told of various types of work in which she had had experience in her twelve years on the National staff. She had served for a time in the Presbytery of Red Deer, in charge of the missionary van, visiting in isolated homes, conducting Vacation Bible Schools and giving leadership at camps. Another appointment was to extension work in the city of Sudbury, where surveys were made and homes visited. Assistance was given in organizing Church schools which first met in Public schools, and mid-week groups which met in the homes of interested people. In these areas two new churches have since been erected. Miss Ripley in her present appoint-

ment as Presbytery Deaconess has a variety of duties, assisting in Church school and mid-week groups in a new extension area, hospital visiting, as representative on Girls' and Children's Committees, giving leadership at Glintz Lake Camp, and to groups in several of the places throughout the Presbytery.

Miss Dorothy Lukes, as port receptionist at Montreal and Quebec, graphically pictured her duties at the port. She described the docking of the boats; the necessity of prompt action to procure the names of the Presbyterian passengers from the ships' manifest; the searching-out of those whose names she had, and of the many and varied ways in which she and the representatives of other churches are able to assist the newcomers. They assist all who need help of any kind — finding baggage, getting to the right train, sometimes giving financial assistance, sometimes helping to find employment. She is a friend to all who need her. The names of the immigrants are forwarded immediately from the Immigration office to the Ministers in the centres where they are going to reside.

Miss Lukes also told of her English classes and of the response to the friendliness and kindness offered to her as a representative of the Church. The National Department's presentation concluded with the playing of a tape recording of the Twenty-third Psalm, sung by the Girls' Choir of the Cecilia Jeffrey School.

1964 — ANNIVERSARY YEAR — 1964

by ELLEN V. HAW,

Chairman, Anniversaries Committee

SYNODICAL PRESIDENTS, or their representatives, joined with the Anniversaries Committee in reporting to Council. It was evident in the presentations and discussion that considerable interest in the Anniversary celebrations has been generated at the Synodical and Presbyterial levels.

History of local areas is being written. Contacts are being made with families and friends of those who, in earlier times, shared in the life and work of the Society. Special events, such as teas with historical emphasis, are being held in support of the Anniversaries' money projects. Plans are beginning to be made with regard to travel to Montreal from distant places for the 1964 meetings. Many other events, too numerous to mention here, are in the planning stage in various parts of Canada.

In response to the request made some time ago, Anniversaries Committees have been formed in the majority of Synodicals and in many Presbyterials. It is hoped that each area will have such a committee, whose special interests will be to promote emphasis on the Anniversaries and to act as channels of information to the whole Society. One specific job such a committee could undertake, is that of seeking a place in the programmes of all women's meetings in the congregations, to give information about the Anniversaries. The success of the Anniversaries projects — financial, Glad Tidings, and membership — and the degree of interest in attending the 1964 meetings in Montreal, rests mainly with those in Synodicals and Presbyterials who have taken on the job of communicating all Anniversaries' information to the members of the Society.

The Anniversaries Committee of Council Executive will continue to meet regularly, and it will pass along information and help through Bulletins addressed to the Anniversaries Committees in Synodicals and Presbyterials; to Presidents and Corresponding Secretaries of Synodicals and Presbyterials, and to Staff members. Bulletin No. 1 was issued in December, 1960; and it is expected that Bulletin No. 2 will be sent out early this fall.

Here is a brief outline of the decisions which have been passed by Council thus far:

1964—the year in which we will mark the 100th anniversary of the beginning of organized women's work which became in 1914 the Women's Missionary Society, W.D., of The Presbyterian Church in Canada.
May 7-8-9, 1964, in Montreal—dates and places for the Anniversary Celebrations. (Council of 1964 will meet for business sessions only, immediately before or after the Anniversary Celebrations).

Who can attend?—all women of The Presbyterian Church in Canada.

Anniversary Projects

**Glad Tidings*—aim to reach 25,000 subscriptions by 1964

**Membership*—aim to increase membership in every group — adult, girls' and children's

**First National Department Project*—to raise \$18,000 to cover the cost of the Winnipeg Fellowship House. (At date of writing approximately \$901.20 received)

**First Overseas Department Project*—to raise \$10,000 to cover the cost of a Nurses' Residence in Jobat. (At date of writing approximately \$5,850.48 received)

It is hoped sufficient money to cover these first two projects will come in quickly, in order that other urgent needs may also be met before the Anniversary year.

**Anniversary Book*—this was formerly referred to as the "Honour" Book, but it has been agreed to use the name "The Anniversary Book". An opportunity will be provided to record the names of members of the Society today — adult, girls and children; the names of former members, friends and families, in the book, which will be presented at the time of the Anniversary Celebrations, and then placed in the Society's archives. Contributions will be accepted in connection with the recording of names, and the money will be used for expanding the work of the Church, and the expenses of the 1964 meeting. It is hoped that there will be an enthusiastic response to this method of raising funds in order that there may be a real step forward in the work. Details on the administration of this plan will be passed along to the society through Synodicals and Presbyterials.

Suggestions, inquiries, criticism and ideas are always welcome. If you have any to offer please communicate with: The Secretary, Anniversaries Committee, Women's Missionary Society, (W.D.) The Presbyterian Church in Canada, Room 800 - 100 Adelaide St. W., Toronto 1, Ontario.

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Prayer For A New Day

"Lord, let me wake when morning breaks
Undaunted by my old mistakes;
Let me arise as comes the sun,
Glad for the task that must be done,
Rejoicing I have strength to give
Some beauty to the life I live."

(Selected)

OUR COUNCIL EXECUTIVE

(We would suggest that these centre pages be taken out of the magazine each month, and carefully kept for your own records and information.)



MRS. J. C. COOPER

"The Old Manse", R.R. 2, Maple, Ont., is the present home of Mrs. Cooper and her family. Her husband, the Rev. J. C. Cooper, is a minister of the Presbyterian Church in Canada, and his present appointment is Assistant Secretary for Home Missions of the Presbyterian Church in Canada.

Mrs. Cooper was born in Winnipeg, Manitoba, where she attended Public and High School. She also studied music and was soloist in First Presbyterian Church, Winnipeg, for a number of years.

During World War II she travelled with her husband, who was then a Pilot in the Canadian Air Force, stationed in various centres, including Belleville, Ontario; Ottawa, Ontario; Charlottetown, P.E.I.; and Summerside, P.E.I. They also spent a year in Scotland during the war.

In 1960 Mrs. Cooper was appointed to Council Executive, as a member without Portfolio. As a busy Minister's wife, she is immersed in all Church activities, and is, at present, second Vice-President of the Women's Association and also Second Vice-President of the Women's Missionary Society of the Church which she attends — St. Andrew's Presbyterian Church, Maple, Ontario. The doors of Mrs. Cooper's home are always open in gracious hospitality to all who enter therein.



MISS ELLEN HAW

Miss Haw was the first Chairman of the Organization Committee of Council Executive, as it was set up in 1952, and continues as Chairman both of the Organization Committee and the Anniversaries Committee. She has been a member of Council

since 1952, and was Young Women's Secretary on the Council for two years. A member now, without Portfolio, Miss Haw contributes much through her background knowledge, and her experience in business administration.

Born in Montreal, Quebec, she came to Toronto with her parents when very young, and was educated in that City, completing a full Secretarial Course (Matriculation equivalent) as well as many supplementary Courses relating to business administration. Miss Haw is a company officer in the firm by whom she is employed.

She is a member of St. Andrew's Presbyterian Church, Toronto, and active in the Business and Professional Women's W.M.S. Group of that Church. In her leisure time she is interested in music.



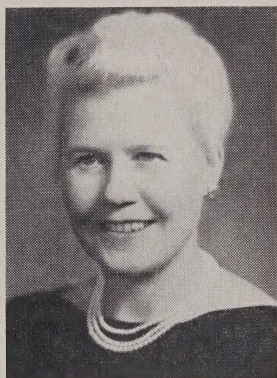
MRS. J. G. INKSTER

Mrs. Inkster is a daughter of the Manse, and was born in Albany,

New York, where her father was a Minister of the Methodist Church. She lived in Middlebury, and Poultney, Vermont, but received her education in Canada — graduating from Hamilton Collegiate Institute; the University of Toronto, with her B.A.; the School of Pedagogy, B.Paed, Toronto; the Agricultural College, Guelph, and MacDonald College, Quebec. After her marriage to the Rev. J. G. Inkster, she travelled extensively, and lived in Hamilton, Burlington, London and Fergus, Ont., and in Victoria, B.C., but the greater part of the time, she has lived in Toronto. The work of the Women's Missionary Society has always been dear to her heart. She was President of Victoria Presbyterian, B.C. from 1916 to 1920; President of Toronto Presbyterian from 1929 to 1933; and in 1942, she became a member of Council Executive. She was President of the Society from 1944 to 1948, and is still an active member of Council Executive.

Mrs. Inkster was a Charter Member of the Canadian Overseas Missions Council; a member of the Executive of the Canadian Council of Churches; was President of the Women's Inter-Church Council from 1951 to 1955; and is a member of the Inter-Faith Committee — United Appeal for Metropolitan Toronto. She is active in all Women's Groups, and her interest in all Church activities is a source of inspiration to others.

Our Council Executive—continued



MRS. E. H. JOHNSON

Vandergrift, Penn., was the birthplace of Mrs. Johnson, and she received her education in the United States, graduating from the Ohio Wesleyan University, with her B.A. degree. She studied Theology at the Boston Theological Seminary, also at Princeton Theological Seminary; and has a Certificate from the Nursery Training School in Boston. At Princeton, she met her future husband, the Rev. E. H. Johnson, who is now Secretary for Overseas Missions of the Presbyterian Church in Canada. Married in 1934, she came to live in Canada at Long Branch, which was her husband's first Charge.

Mrs. Johnson served with her husband, from 1935 to 1942, as a Missionary of the Presbyterian Church in Peking and Manchuria, until the Missionaries were forced to leave China — when they returned to Canada for five years. In 1947, Dr. Johnson received an Appointment in New York City, and the family moved to Montclair, New Jersey, remaining there for seven years. Mrs. Johnson has the distinction of having been appointed an Elder of the Church which she and her family attended in Montclair.

Dr. Johnson was recalled, by the Presbyterian Church in Canada, in 1954, and the family returned to Canada, where, in 1955, Mrs. Johnson was appointed to Council Executive and served as Library Secretary until this Office was abolished on Council Executive. She is at present Chairman of the Nominating Committee. Mrs. Johnson is a member of Leaside Presbyterian Church, Toronto, and was the first President of the Women's Guild of that Church. She is now Missions Convener. Other activities have included Leadership of the Cubs and C.G.I.T. Groups, and participation in the Home and School Association.

* * * * *

STILLNESS

Be still and know
That God is in His world,
Though clouds shut out the light,
Though wars and sadness stalk,
And all is night.

Be still and know
That God is in His world,
God speaks but none may hear
That Voice, unless he have
The listening ear. (Selected)

THE OVERSEAS DEPARTMENT AT COUNCIL

by MARY E. WHALE, B.A.

THE NEED FOR LEADERSHIP in all phases of Christian work abroad, and tools for leaders and for teaching, were emphasized in the Overseas Presentation at the 1961 Council. Several methods were used in the Presentation, which was co-ordinated and introduced by Mrs. D. F. Hazell, Chairman of the Overseas Committee.

The work on the two fields, the co-operative work in India, the Bhil Field, and the Helen MacDonald School in Jhansi, was shown through means of dialogue among four missionaries on furlough, from India, Miss Irene Stringer, Miss Margaret Kennedy, Miss Ida White and Miss Margaret Leask. The missionaries impersonated women with whom they work. The dialogue revealed the concern for teaching — first the knowledge of the Christian faith, then that academic knowledge through which the gifts of God in the individual are put to use; it revealed the development of the clinics, and the general work of medical missionaries on the Bhil Field, and in the co-operative medical institutions in which we serve. It was shown how all parts of the work fit together in the proclamation of the Gospel.

The preparation of material for our women in various parts of the field, who are separated by distance and by linguistic barriers, was one of the tasks illustrated. The Indian women leaders and the missionaries work together preparing programmes and materials and teaching the women — often in their homes, for the women cannot easily leave their home cares. The Bhil women share too in the Women's Fellowship, the women's organization of the United Church of Northern India. In the southern section of the field, there has been a new surge of interest in the Christian faith and a number have been baptized. The wonder of their new faith challenges us to find leadership both from the people themselves — and from Canada.

The dialogue then turned to the training of the young people. We saw how the Amkhut School and the Helen MacDonald School are preparing young people to be Christian leaders in all walks of life. The need for

Continued on page 32

1961

GRADUATING CLASS

Presbyterian Missionary
and Deaconess
Training School

MARY K. MACEachERN

CHRISTINE
LEWIS

DOROTHY M. MCCOMBIE



DOROTHY A. SPURRING



RUTH N. BOTELHO



ISABEL C. HANES

MISS MARGARET WEBSTER, B.A., B.Ed.
PRINCIPAL

RUBY E. PATEL



E. MAMIE MCAULISTER, B.A.



GRADUATION 1961

The Presbyterian Missionary and Deaconess Training School

THE 1961 GRADUATION SERVICE of the Missionary and Deaconess Training School was held at Knox College, Toronto, on Thursday, April 21. Nine young women graduated from the School. The Reverend J. A. Munro, M.C., B.A., D.D., Home Missions Secretary of the General Board of Missions, conducted the worship. The School choir under the direction of Mr. Henry Rosevear, F.C.C.O., F.T.C.L., sang the anthems "To Thee Our Humble Hearts Aspire" (Schubert-Fricker) and "Fight the Good Fight" (Markham Lee).

The Reverend Robert Lennox, M.A., Ph.D., D.D., Moderator of the 1960 General Assembly and Principal of Presbyterian College, Montreal, gave the address to the graduating class basing his message on Romans 12:1: "I beseech you . . . by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The Chairman of the Board of the School, Mrs. K. Denton Taylor, B.A., presided. Mrs. Taylor told of receiving messages reporting the great joy through the Church in the knowledge that the new building for the School is now under construction. She requested the further interest and support of all Presby-

terians so that as soon as possible the complete costs of building and furnishings can be met.

Miss Margaret Webster, B.A., B.Ed., reported that 34 students were enrolled in the School during the 1960-61 academic session. She also stated that an increasing number of girls and young women are enquiring concerning the course at the School — a fact of real encouragement in a time when the need for more trained women workers is very great.

An event of special interest was the presentation of the gold pin of the Deaconess Order to Miss Margaret Ramsay, missionary on furlough from British Guiana. Miss Webster pointed out the particular appropriateness of the presentation made at the end of the academic session in which Miss Ramsay, on loan from the staff of the Women's Missionary Society, W.D., had served most acceptably as Don of residence at the School.

Graduation diplomas were presented to the following:

3 Year Diploma Course

Ruth Botelho
Mary MacEachern
Dorothy McCombie
Ruby Patterson
Christine Shaw
Dorothy Spring

1 Year Course for University Graduates

Isabel Hanes

Mamie McAllister, B.A.

Special Course of Two Years

Dorothy Bulmer, A.R.C.T.,
L.R.C.T.

Scholarships presented were:

General Proficiency Scholarships

First Year:

1. Florence Hood; 2—Gale Kay and Sharon Wiseman

Second Year:

1. Shirley Smart (The Jennie A. Thompson Memorial Scholarship) and Dixie Kee; 2—Mary-Lou Funston

Third Year:

1. Ruby Patterson; 2—Ruth Botelho

Isobel Glenn Prize: Isabel Hanes

Alumnae Scholarship: Florence Hood

The Leonie Pirch Award: Dorothy McCombie

The Jennie and Bell Hossack Memorial Scholarship: Florence Hood

The Ada Major Scholarship: Florence Hood and Dixie Kee

The Gwendolyn Langford Memorial Scholarship: Dixie Kee

The Elizabeth Scott McKay Memorial Scholarship: Ruby Patterson

* * * * *

A "MOVING" EXPERIENCE

by ISABEL HANES

NOW THAT construction on the New Missionary and Deaconess Training School is under way it seems a good time to share with you some glimpses of the "last days" at 156 St. George Street, Toronto. Certainly no one looked forward to the New School any more than the students, despite the knowledge that construction meant to them the necessity of packing and moving to new quarters — and as things turned out, all this in the week before final examinations. Because of the many meetings required before a decision could be reached it was not possible to have much advance warning! It happened like this:—

On Friday, March 24, the Principal, Miss Margaret Webster, Staff and students met in the reception room just before the evening meal and Miss Webster announced that Moving Day would be — Saturday, March 25! You can perhaps imagine the dinner-table conversation that night! Everyone was much too excited to realize just how busy we would be — it seemed impossible that by the supper hour the next day we would be living somewhere else! Twenty-four students from "156" and six from 83 Prince Arthur Avenue (the other residence) had to pack all their clothes, textbooks, class notes, and assorted odds and ends, and move out in twenty-four hours. The Office Staff had to pack all the office equipment, records, files, and books, to be used in the temporary office at "83". Mean-

while the Household Staff had to prepare to move kitchen and household equipment from 156 St. George to 83 Prince Arthur — without ceasing to prepare and serve meals!

How it was done was amazing! The good humour and helpfulness characteristic of the School never faltered, and dusty students, hair askew and noses smudged, rummaged in closets for boxes, or in the basement for trunks, with smiles and good-natured teasing. No one minded threading her way amid stacks of chairs and boxes of books to sit down for a minute's rest — though she was often warned not to sit too long, lest she be packed too! The green, red, or white tags on all the furniture (telling its fate: to "83", to storage, or for sale) were not infrequently stealthily affixed to an unsuspecting student, as she sat to catch her breath after ten trips from the third floor to the basement.

By supper time on Saturday everyone was packed, and most students were already getting to know their new families. Meals (lunch and dinner) continued at 156 until Monday noon — indeed one could measure the progress of the packing as we went from linen tablecloths and napkins to bare tables and paper serviettes. By Monday evening we were quite unsurprised by the absence of tables and chairs (which hadn't yet been unpacked from the van), and a very happy evening meal was enjoyed at 83 Prince Arthur with students and Staff sitting on the floor!

Tuesday morning we were quite settled into the new routine — although rush hour traffic just before the day's classes is not recommended! With students living an hour's ride from the class room, (and from each other) lunch and dinner became class reunions every day. All activities continued as usual — classes, evening worship, and of course by April we were writing exams! Nothing seemed to dampen our spirits — for we, like you, had eagerly awaited the start of the New School. Now we join with you in looking toward its completion, that more and more people may be trained for work in our Church.

(Note: Though the headquarters of the Missionary and Deaconess Training School has been temporarily re-located, correspondence regarding courses and the building campaign may still be addressed to the School at 156 St. George Street, Toronto 5, Ontario.)

* * * * *

"To do God's Work

We must have God's Power;

To have God's Power

We must know God's Will;

To know God's Will,

We must study God's Word."

(John R. Mott)

Continued from page 27

scholarship aid — particularly for those who go on for higher training, was pointed out. The need for additional facilities in dormitories and classrooms was indicated. Delegates were able to see the wide scope of the educational work in the Helen MacDonald School, and in the Bhil Field today. The delegates could be conscious not only of the way in which Indian and Canadian Christian women work together in a common task, but they could see themselves, too, as vital people in the missionary task.

Miss Dorothy Bulmer, and Reverend Inya Ude, set forth the needs for the work in the Presbyterian Church in Nigeria. In one of their presentations, Lady Ibiam shared with them in telling of the opportunities for Christian leadership. Miss Bulmer spoke of the work she had been able to do with Miss Gollan, and others, in leadership training in Sunday Schools among girls, through "Girls" clubs and among women. But she emphasized that there were large areas, even within the presbyteries of the Church, which have never been reached with teaching.

Both she and Mr. Ude spoke of the needs in personnel in medical work, in educational work, and in evangelistic work. Again, the need to reach the people with the teaching and healing ministry was a predominant thought. Lady Ibiam and Mr. Ude stressed the part that the Christian can, and must, play in every aspect of life in Nigeria today. If they are to do this, they must have a better means of gaining knowledge.

Miss Margaret Ramsay, who had returned to British Guiana after her furlough two weeks before the Council, had prepared maps of that land to indicate the work being done by our Society and Church. Again the needs for leadership training among women and children were stressed as a great need, and one that the Society must put stress on immediately. Miss Merle McGowan was introduced. Miss McGowan has recently been appointed to serve in British Guiana. Her work will be to share in the development of leadership training, particularly among children.

The Overseas Committee, with the approval of the Overseas Joint Policy Committee, has been working on plans to stress leadership courses, and courses for young women who may enter full time Christian service. Again, the tools as well as the leadership are needed. We have been sadly understaffed in this land which is an important part of the Caribbean area and the South American continent, where the focus of the world's attention has in recent months been turned.

Our Church and Society are sharing in the production of Sunday School materials for the Caribbean area. This material is looked-for with great anticipation, as a measure of help in teaching the children in the Sunday Schools. It is the hope of the Overseas Committee that we shall be able to assist, through skilled leadership, to interpret these materials in

the Sunday Schools in British Guiana. The value of a strong teaching programme for the children in this land cannot be over-emphasized. There is a large task ahead if we will but shoulder the responsibility, not in our own strength, but knowing that God will allow us to accomplish that which is His will.

The two churches in the Far East with which we are associated — the Korean Christian Church in Japan and the Formosan Presbyterian Church, also are presenting a particular challenge to us at this time. The Korean Church whose origins were a generation ago, has suffered much as its members sought to build it up to the glory of God. In the years since the war, they have rebuilt their church buildings and have added more. This they have done without large financial aid from our Canadian Church. But to build buildings is not enough to build a Church. The Koreans have been striving to teach their people what the Christian faith is. They have been and are, seeking leadership help from us. It is the hope of the Overseas Committee that we may be able to give much greater assistance to these people than we have been able to since World War II. First it is hoped that we may soon have a Missionary on the field. Then, that we may assist the Koreans themselves to carry through some of the splendid plans they have for leadership training. We are, of course, very much interested in the work of women in the Korean Church and in others. The women have plans for improving their work at the local level particularly. We hope that a part of the budget for 1961 and 1962 may help bring these plans to fruition.

The Presbyterian Church of Formosa is one of the "busiest" churches that this observer has seen in action. One can have a concern for such activity, fearing that it may take the place of the quieter, deeper way of developing a Church of Jesus Christ. I would not say that this is true now in Formosa, but as we share with our brothers and sisters in this land, we must share with them in the deepest sense, praying that as they grow, they may all grow in the knowledge of our Lord.

This is a Church which has a number of institutions under its control. These are all educational and medical institutions, and have a wondrous opportunity to help the Church develop its real ministry. Each one has a plan of expansion. The plans are made in order that the hospital, seminary, and schools may better serve the needs of the Church. As the "Mother Church", we are being asked to give sympathetic consideration to every one of these plans. As we face the future with the Formosan Church, it is this observer's firm belief that we must face it fearlessly, believing that God will show us all, the way we must take. We must be just as firm in saying "No" as in saying "Yes" to their requests, if the negative appears to us the better way. It will not be possible for us to meet all their financial

requests immediately. This may well mean that financial assistance is not the best way to help build this very important Church of Jesus Christ.

As in the Korean Church, so in the Formosan, the W.M.S. is sharing in the work done by women. Here, as in Japan, the observer has the impression that some of the most important work of the Church is being done by the women. The members of the Formosan Women's Missionary Society are at work in local areas, studying, teaching and carrying on a pastoral ministry. Their organizational structure at Presbyterian and synodical levels is strong and is serving a real purpose in the whole organization. At the Assembly level there is much to be done before the Women's Committee serves the women and the Church as it should. Most of our relationship is with the women of the northern part of the land. This arises out of the tradition of our mission there. We are conscious that the northern women feel a need for a strengthening of the local groups. They feel too that there must be a better way, than has yet appeared, of working more profitably within the whole structure of the Church. In these problems which have great significance for the Church as a whole in Formosa, the Women of that Church have asked us to share in prayer, in study with them, in leadership and in financial support.

Maps, posters and displays made a colourful background for the Overseas Presentation. Miss Betty Sydie, Secretary to the Director of Overseas Missions, Miss Dorothy Bulmer, and Miss Margaret Leask, were responsible for preparing and collating these materials. Through them, the scope of the work abroad, and some glimpse of the manner of living of the people with whom we share in the Christian Church, is more clearly understood. In the whole Presentation, there was the emphasis of the "team" working together. The Christian Church depends on all — the lay leader, the full-time worker, and these are found in Canada, India, Nigeria, British Guiana, Japan and Formosa. Among us all we must surely feel the power of God working, drawing us closer together within His Son's Church.

* * * * *

LEISURE

What is this life if, full of care
We have no time to stand and stare?
No time to stand beneath the boughs
And stare as long as sheep or cows.
No time to see, when woods we pass
Where squirrels hid their nuts in
grass.
No time to see, in broad daylight

Streams full of stars, like stars at
night.
No time to turn at Beauty's glance
And watch her feet, how they can
dance.
No time to wait till her mouth can
Enrich that smile her eyes began.
A poor life this if, full of care,
We have no time to stand and stare!

(W. H. DAVIES)

Continued from page 5

Hotel. Mrs. A. Glenn Thompson presented a corsage of white gardenias to Lady Ibiam, who was persuaded to tell a little about her famous husband, Sir Francis Ibiam, and her three children — two daughters and a son.

At the Evening Session, the Rev. A. Lorne MacKay, Chairman of the General Board of Missions, and Minister of Central Presbyterian Church, Hamilton, Ont., conducted the Service of Worship, and brought greetings from this Board of the Church. Miss Ellen V. Haw, Chairman of the Anniversaries Committee, in her Presentation, chaired an informal Panel of Representatives from the seven Synodicals, each of whom gave an outline of plans already in the making in her Synodical, both to be carried out in the intervening years and in 1964, when the 100th and the 50th Anniversaries will be celebrated in Montreal. The Chairman stressed the hope that there would be a large attendance of all the women of the Church — not *only* W.M.S. members; that representatives from the W.M.S. (E.D.) would be present; that the real spiritual goals of these Celebrations be remembered by all local Anniversary Committees, as they worked and planned together. Elsewhere, in this issue, you will read the full account of this interesting Anniversaries Presentation.

Wednesday was a busy day indeed — the all-day Presentation of “The Society at Work”, when each Department, in its own room, sought to show, with displays, posters, talks, and personnel, just how each Department of the W.M.S. works with other Departments; each undergirding and supporting the work of the other; each depending upon the other for the complete carrying-out of the work of the Society, and, all together, under the Direction of Council Executive and its Committees, making possible a smooth groundwork for the many far-reaching phases of the W.M.S. outreach. It was a day when notebooks and pencils were busy; and many questions raised and discussed, as the Directors sought to give a comprehensive outline of their own Departmental work, and to present a composite picture of the working of the Society as a carefully integrated whole.

Grouped according to the colour of their badges, five groups of delegates, in rotation, visited each of the five Departmental Rooms. In each one, five complete sessions were held, two in the morning and three in the afternoon — Finance, directed by the Treasurer, Mrs. I. G. Sinclair, and her Assistant, Miss Myrtle Rose; National, by the Executive Director, Miss Frieda Matthews, Mrs. A. S. Curr, Chairman, and the National Missionaries; Overseas, by Executive Director, Miss Mary E. Whale, B.A., Mrs. D. F. Hazell, Chairman of the Overseas Committee, and Missionaries on furlough from India, Nigeria, British Guiana, Formosa, and Japan; Organ-

izations, under the direction of Executive Director, Miss Louise A. Reith, M.A., and Miss Ellen Haw, Chairman of the Organization Committee, with Regional Secretaries and Committee members assisting; Publications, by Mrs. Arthur J. Cherry, Executive Director and Editor of "The Glad Tidings", assisted by Mrs. Isabelle Spark, and Mrs. J. M. Burnett, Chairman of the Public Relations Committee. Full reports from these first four Departments are given elsewhere in this issue.

In the Publications Presentation, Mrs. Cherry explained the guidance and support of the 14-member Publications Committee, under Chairman Mrs. G. R. Pye, and took her audience on an imaginary tour of the Publications Department on a typical working day. Mrs. Isabelle Spark, Assistant to the Director, spoke on the Literature Department, calling attention to new Resource and Reading Books to augment the 1961 studies; the value of the Travelling Book Stores, and the steadily increasing interest in the good literature available through this Department. Mrs. J. M. Burnett, speaking on the Public Relations Committee, told of the value of good publicity, and the excellent News Releases and photographs available for use where W.M.S. speakers are expected. Mrs. Cherry, as Editor of "The Glad Tidings", spoke especially to Press and Glad Tidings Secretaries, and then, showing the actual material from the original manuscript to the last Page Proof, took her audience with her through the whole production of an issue of the Magazine, beginning with the original planning for the Articles and ending with the final published copy.

The highlight of the Thursday morning Session was the Consideration and Acceptance of the 1962 Estimates, with the Treasurer, Mrs. I. G. Sinclair, presiding. The Estimate of \$397,670.00 was unanimously accepted, and Mrs. Sinclair was warmly commended for the clarity and excellence of her presentation.. In the Afternoon, a very special feature was the Presentation of Service Bars to nine members of the W.M.S. Staff, who had given 30 or more years of Service. Each already had her 25 year pin, and for every additional five years, a Service Bar is added. Presentations were made by President, Mrs. A. Glenn Thompson, assisted by Mrs. L. B. Beath. Miss Frieda Matthews, Director of National Missions; Miss Irene Stringer, of the Bhil Field, India; Miss Helen Ross, of the Cecilia Jeffrey Indian Residential School, Kenora; and Miss Nellie Smith, former Assistant to the Treasurer; were present in person to receive their well-earned Service Bars. Also receiving Service Bars, but in absentia, were Miss Grace Lee, Miss Ellen Douglas, Miss Ruth Yeandle, all of Vancouver, Miss Gertrude Scott, Victoria; and Miss Margaret Ramsay, of British Guiana.

In his Address following the Presentation Ceremony, Dr. J. L. King of Galt, Chairman of the Administrative Council, of the Presbyterian Church

in Canada, formed last year, explained the purpose of this Council of 45 members which meets twice each year, with the Executive meeting every two months. The chief duty of this Committee, he said, is to seek to integrate and co-ordinate all the work of the Church, and ultimately to present to General Assembly short, and long-term plans, financial needs, and policy — ultimately a plan whereby all the work of the Church will be planned for a period of time, possibly five years. The Chairman of all Committees are members of this Council, and Dr. King stressed the point that, while women never before were represented on the higher Councils of the Church, on this Committee there were six women, all with power to vote. "This is a Committee" said Dr. King, "where haste must be made slowly. Some radical changes may be inevitable, but all bodies of the Presbyterian Church have a representative now on a common legislative body, and this, in itself, is a long step ahead."

After the always-welcome pause for "Tea", Mrs. Arthur J. Cherry, Christian Literature Secretary, using a large map of the world, pointed out how very widely, through our Christian Literature Grants, Legacies, and Special Gifts, we are truly "going into all the world together." By means of posters and display copies of the various Christian Literature publications, she illustrated, and emphasized, the many excellent types of good Christian reading material which our Christian Literature funds are sending into those far parts of the world, as well as to racial groups here in Canada. In 1960, the total sum sent out for Christian Literature throughout the world, by the Women's Missionary Society (W.D.) amounted to \$15,499 — an increase of \$2,477 over last year's givings. "But," said Mrs. Cherry, "when we remember the masses of Communist literature pouring into all these lands; the comparatively meagre quantities of Christian literature provided to offset this perverse propaganda; and the fact that, according to recent figures, there are still 700,000,000 illiterates in the world; then it is not difficult to realize that the edge of this vast need has been but barely touched! Surely, it is our privilege, and our duty, to do all we can to help in this vital part of the Christian outreach!"

That evening the Worship Service was given by the Rev. Inya Ude of Nigeria, on the theme "An Exceedingly Good Land", and this was indeed the strong and unforgettable highlight of that day's Programme. Outstanding, too, were the "Traveller's Impressions" which filled the balance of the Evening Session with colour and interest. Mrs. E. H. Johnson, who, with her husband, attended the Installation of Sir Francis Ibiam as Governor of Eastern Nigeria, with beautiful coloured slides, told of that impressive *Ceremonial*, and also of our work and workers in that land. Next, with Mrs. J. B. Taylor, of Toronto, the audience went to Japan, to the 14th

World Convention of the World Council of Churches Education and Sunday School Association, to which she had been a delegate, and, through the lovely pictures she had taken there, visited Tokyo, Kyoto, and Hakone, and met many interesting and delightful people. Back in Canada again, Mrs. A. S. Curr, in her vivid descriptions, took us along with her to Kenora and the Cecilia Jeffrey Indian Residential School, where Mr. and Mrs. Robinson escorted her on the "Grand Tour" of School and grounds, explaining all phases of the work among the Indians there; and where she was a guest on the Sunday Afternoon Radio Programme prepared and given by Miss Ella Green and Miss Bernice Barker, for the Indian Reservations. Mrs. Curr also visited the McKenzie Portage Reservation, and, later, the Winnipeg Presbyterian Fellowship House, which is our "home away from home" for the Indian young people who come to Winnipeg.

Then came Friday, the closing Day, which was filled with "highlights" — the Solo sung at lunch-time by Gordon Williams, the clever young Indian boy from Birtle Indian School; the Presentation of the Supply Estimates, by Mrs. A. S. Curr, Supply Secretary, and spoken to by the Overseas Secretary, Miss Mary Whale, who told of the urgent needs for food, clothing, medicines and drugs in India and Formosa; for material help for the Koreans in Japan; and the unanimous and enthusiastic acceptance of that Estimate of \$13,000.00 for Supplies in 1962. This was followed by the period of "Interpreting the Council Meeting". In this session, delegates from Synodicals and Presbyterials told how they planned "to take this Council Meeting home to their people", and to relay and interpret for them, as much as possible of the information and inspiration which they had themselves received. Some very valuable ideas and helps were given by the Speakers — Miss Blais, President of Montreal Presbyterial; Mrs. Newstead, Toronto and Kingston; Mrs. MacInnes, Hamilton and London; Mrs. Loney of Manitoba; Mrs. Edwards of Saskatchewan; Mrs. George Anderson of Alberta; and Mrs. Earle Fox, of British Columbia.

Mrs. Glenn Thompson, on behalf of the Society, presented to Mrs. L. B. Beath, retiring from the office of Secretary, after seven years of loyal and devoted service, a corsage of white roses, saying that not only had Mrs. Beath been a great inspiration to her, as President, and a wonderful help to the Society, but "on every Committee on which she served, she radiated sunshine". Mrs. Beath, in her reply, said that she had always especially liked the correspondence, and would still find plenty to do on Council Executive and for the W.M.S. in general. Mrs. Beath is Senior Auxiliary Secretary on Council Executive.

Mrs. Thompson, then gave her Closing Address, "Four Years In Retrospect", which she has kindly permitted us to publish in this issue, at the

close of which Mrs. J. G. Inkster presented to Mrs. Thompson a sheaf of beautiful pink roses, as a token of gratitude and love from the Society to the Retiring President. Said Mrs. Inkster, "Mrs. Thompson, in her Presidential duties, has carried a heavy responsibility, and she has given the finest of leadership to our Society, through her intense interest in the Missionary enterprise, and her dedication to its cause. She has attended every Meeting in her four years of office, all with glad enthusiasm and deep personal interest, and, all through these years, she has found no gathering too small, or insignificant, for her to attend in local congregations."

Mrs. E. H. Johnson, Chairman of the Committee, presented the Report of the Nominating Committee, after which the Rev. James Ferguson, B.A. conducted the Election and Installation of Officers for 1961-62, in a most impressive Service. The new President, Mrs. A. S. Curr, of Downsview, Ontario, was warmly welcomed, and her fine Address of Acceptance was both thought-inspiring, and indicative of prayerful leadership to come. This final session of the 47th Annual Meeting of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada was closed with the Benediction, pronounced by the Rev. James Ferguson.

But how much to remember there is about this good Council Meeting! And who will soon forget the fellowship and the friendliness enjoyed at those hospitable Afternoon Teas, served each afternoon by the ladies of Burns, Milverton, North Mornington, Avonton, and Shakespeare Presbyterian Churches; or the meetings of old friends, and greetings of new friends, over the Luncheon tables, while enjoying the delicious food provided by the W.M.S. Groups of Knox and St. Andrew's Churches? Or the festive Opening and Closing Dinners when we were guests of Hamilton and London Synodical, and of Stratford Presbyterial respectively?

All of this is precious to recall, but primary, of course, is the realization, so often expressed by Delegates, that this was truly a worth-while Council Meeting, with a tremendous amount of work covered and accomplished; filled with keen interest and splendid delegate-participation, and with a strong sense, not only of the *purpose* behind all that was said and done, but also of the need for unity and determination to carry that purpose to completion in the days ahead. There was great value and happiness in the many opportunities for personal contacts with our Missionaries and the Workers from all our Fields — those devoted women who are so truly "doing for us the work we can only plan"; distances, differences, and varying points of views were bridged with better understanding; and the feeling of "Togetherness" which pervaded all the Sessions must surely contribute much to the progress of our work in winning "The World For Christ", which is the official Motto of our Society.

A SUMMER CONFERENCE

by JOAN MACLELLAN

DO YOU KNOW where many C.G.I.T. leaders are going this summer? While many of you are at camp, or preparing for camp, 275 leaders from various denominations will be attending the National C.G.I.T. Leaders' Conference at Bishop's University, Lennoxville, Quebec, from July 22 to July 29. This is only the second such conference ever held — the previous one took place about forty years ago!

The Conference has been planned to provide Leadership Training for the delegates, so that they may make your C.G.I.T. programme more interesting and more worth-while. Through a study of some of the personalities of the Old and New Testament, they will be led to a deeper understanding of the Bible, and will consider ways to make its message alive and vital to you today. Specially qualified people will guide discussion in various work groups, and there will be an opportunity to learn new skills in crafts, drama, music and audio-visuals. Through these groups, and the fellowship with other leaders from all across Canada, delegates to the Conference will be able to acquire many new ideas to use in your C.G.I.T. projects.

In view of the recent mission study on the theme "Into All the

World Together", you will be interested to know that on the Sunday afternoon during the Conference there will be an Address by Dr. Baez Camargo of Brazil, the Chairman of Program for the World Council of Christian Education and Sunday School Association.

From each of the eight synods within the Presbyterian Church in Canada, an experienced C.G.I.T. leader has been selected to take specialized training at the Conference. These people are being called Leader Consultants. The training they receive will prepare them to give valuable assistance to other C.G.I.T. leaders in their own synods.

We thought you would like to know the names of the Presbyterians attending this Conference — perhaps your own leader or your Presbyterian Secretary for Girls' Organizations may be among the delegates!

*Leader Delegates for National
C.G.I.T. Conference 1961
(Presbyterian)*

Miss Florence Bartlett, 103 Bond Street, St. John's, Nfld.

Mrs. Douglas Bowen, 34 North Albert St., New Glasgow, N.S.

Mrs. J. Ford, 19 Woodland Avenue, Beaconsfield, Quebec.

Mrs. John D. Hopkins, 64 Queen Street, Springhill, N.S.

Mrs. Jos. Brown, 196 McMichael Street, Kingston, Ont.

Miss Phyllis Bryant, 300 Salem Ave., Toronto 4, Ont.

Miss Marilyn E. Clucas, 174 Glen Road, Hamilton, Ont.

Mrs. Virginia Fleming, Apt. 3, 1 Clendennan Ave., Toronto 9, Ont.

Mrs. E. Forster, 433-11th Ave., Hanover, Ontario.

Miss Donalda Haggart, Jack Street, Box 264, Kemptville, Ontario.

Miss Joyce Houston, 265 University Ave., Kingston, Ontario.

Mrs. R. A. Johnston, 10 Echo Drive, Guelph, Ontario.

Mrs. Mary F. Main, 15 Springhead Gardens, Welland, Ontario.

Mrs. Scarth Macdonnell, 72 St. Louis Ave., Riverside, Ontario.

Mrs. Dorothy C. H. McQuarrie, 17 Lowrey Ave. S., Galt, Ontario.

Mrs. Anne Pennock, 71 Park Avenue, Guelph, Ontario.

Mrs. F. Phillips, 127 Victoria Ave., Galt, Ontario.

Miss Jessie Rogers, R.R. 1, Kingston, Ontario.

Mrs. Wm. Vineham, 130 Church Street, Weston, Ontario.

Miss Flora Whiteford, 947 Queen St. E., Toronto 8, Ontario.

Mrs. C. Caird, 2 - 270 North Cumberland St., Port Arthur, Ont. (Manitoba delegate).

Mrs. H. W. Grove, Brownvale, Alberta.

Mrs. Effie Holmgreen, Saskatoon, Saskatchewan.

Mrs. J. W. MacNaughton, 916 Royal Street, Regina, Saskatchewan.

Mrs. D. C. Green, 333 Buchanan Ave., New Westminster, B.C.

Mrs. Mildred Young, 870 Eberts Street, Nanaimo, B.C.

Leader-Consultants (Presbyterian)

Miss Jean MacDonald, 42 Rigby Road, Sydney, Nova Scotia.

Mrs. J. Hincke, 4823 Wilson Ave., Montreal, Que. (28)

Mrs. D. L. Millar, 80 Wrenson Road, Toronto 8, Ontario.

Mrs. Lorne Peart, Box 267, Caledonia, Ontario.

Mrs. A. H. Dancey, 105 Lauder Road, Oshawa, Ontario.

Miss Janet Burt, 313 Durie Street, Toronto 9, Ontario.

Mrs. R. A. Davidson, 315-12th Street, Brandon, Manitoba.

Mrs. Sidney Sharkey, Tisdale, Saskatchewan.

Mrs. B. Milne, 114-St. N.E., Medicine Hat, Alberta.

Mrs. David Williamson, Dixonville, Alberta.

Mrs. Norval Robertson, 4206 Dumfries St., Vancouver 12, B.C.

Among those on the Staff giving leadership will be the following Presbyterians:

Miss Margaret Webster, Principal of the Presbyterian Missionary and Deaconess Training School, Toronto, Ontario.

Miss Mabel Booth, Director of Christian Education, Glenview Presbyterian Church, Toronto, Ontario.

Miss Ruth Low, with training in Christian Education, at present working for the Board of Education in Montreal.

Mrs. C. (Joan) MacLellan, who will represent the Presbyterian National Girls' Work Committee.

(There may be others in your Presbytery whose names were not known at the time of publication of this article.)

We ask that you remember this Conference in your prayers — that it may be a time when those attending will gain wisdom and strength for their leadership in the Church and a greater understanding of God's leadership in their lives.



Boys and Girls!



HELLO BOYS AND GIRLS . . . JUNGLE SOUNDS!

by FRANCES D. NUGENT

"What do you think is in this box, Mrs. Turner?" asked Peter.

"What do you think it is?" Mrs. Turner asked him.

"I don't know," he said with a puzzled look on his face. "It's quite a big box. We know it's from Penny because that's her writing on the outside. The stamp says Nigeria, and so we know she must be in Africa now."

"The box isn't very heavy," said Tommy, "and it doesn't rattle either."

"Mrs. Turner," said Mary-Jane, "do you suppose . . . No, it couldn't be."

"What is it, Mary-Jane?" asked Mrs. Turner.

"Oh, I just wondered something,

but then it seemed silly," answered Mary-Jane. "I was thinking of Penny's last letter. Remember? Right at the end she said something about jungle church bells. Do you think she might have sent us one?"

"Oh, here are the others," called Peter. "Am I ever glad! Now we can open it!"

A few moments later, the C.O.C.'s and Explorers were holding their breath as Peter and Ann unwrapped the mysterious parcel. Finally they had it open. "Well that's funny," said Peter, looking very disappointed. "It's nothing but two pieces of wood! One piece that's little, like a stick I throw for my dog to run after. The other is big, like the end of a log we put in the fireplace."

"The log piece is hollowed out

though, Peter," said Tommy. "It must be something."

"Hey!" cried Mary-Jane. "I know what it is! It is a jungle church bell! It's a drum!"

"Well, so it is," said Peter. "And look, here's a letter tucked inside. Will you read it please, Mrs. Scott?"

"I'd be glad to," said Mrs. Scott, as she took the letter Peter handed to her. "Here's what Penny has to say:—

Hello Boys and Girls,—

How do you like your surprise? Yabo and Kalu sent it to you. I met Kalu the other day, when I went to School with Miss Gollan. She and Miss Bulmer are Missionaries here, you know. (I'm sure you could find pictures of them in old copies of the Glad Tidings, if you looked.) When I was talking to Kalu, he told me he was going to his home in another village, the very next morning, and that he'd be coming back in a few days. He was sure I would like to meet his sister, Yabo, and asked if I would like to go too. Of course I did, and what a time we had!

We started off right after breakfast, and walked all the way. It was almost supper-time before we got there. On the way, Kalu told me about himself and his home. His mother and father are not Christian. They have heard about Jesus, but they do not believe all the wonderful things they have been told, yet. They cannot understand how Kalu can believe that Jesus is God's Son. They can't understand, either,

how white men can give medicines to sick people, or even operate on them and make them well again. They are sure these people must be bad spirits of some sort! When they need help, they just go to the village witch doctor and get him to try to work some of his magic.

Kalu's father let him go to the Christian School so he could learn to read and write. But he had to promise that he would come home to help in the fields quite often. That is why he was going home now. Being away from school means he has to work that much harder when he gets back, but he says it's worth it.

Kalu, is about as old as the oldest of you, who are in Explorers. His sister, Yabo, is younger, and if she were in Canada, she would be in C.O.C.

It was a long walk through the jungle. I was a bit scared at first, but Kalu told me not to worry, and to look at all the pretty flowers and forget about the animals that might be there. Of course, I didn't mind the monkeys. They're so cute! My how they chattered at us from the trees as we walked along!

After a while we came to a creek. "We'll have to walk over this log, here," said Kalu. "It doesn't look very strong but it will hold us. Here, let me hold your hand to steady you while we go across."

"Why don't we walk over this one?" I said, as I went to step on a wider one right next to the one Kalu was on.

"No! Penny! No!" he cried, as he jerked me away. He pulled me so hard I fell in the mud, but just as I was getting up I saw why he had done it. All of a sudden, I saw an eye open, and then blink shut again. But logs don't have eyes! It was then I knew. My 'log' had been a crocodile! Probably Kalu saved me from being that croc's dinner — and was I ever glad he had! I stayed right by him all the rest of the way after that.

Of course Kalu's mother and Yabo were happy to see him again. His father wasn't home when he got there. Soon, I heard beating like a drum. Yabo took me outside their mud hut, and there was Kalu beating on a drum — just like the one they sent to you, only bigger.

"He's talking to Father," said Yabo.

"Talking to your Father," I said, "but . . . !"

"I know, it sounds funny," Yabo went on, "but he is. You see, here in Africa we talk all over by drum, — to people on the other side of the village, out in the fields, or even in the next village."

"Just like a telegraph back home," I said.

"Yes," she said, "that's right. Kalu is telling Father he is home. He says he will work in the fields with him tomorrow."

"Oh, goody, goody!" cried Yabo suddenly. "Do you know what else he said? He brought some pictures about Jesus home from school. To-

night, after supper, he will call on the drum for everybody to come to our hut, and he will show them to us. He'll tell us stories about them. We'll sing songs too. It will be just like going to church when the Missionaries come!"

That night, before Kalu had finished his drum call, boys and girls, and Mummies and Daddies, too, were coming to his house. They wanted to hear about Jesus. They wanted to hear about the mission school. They wanted to hear everything Kalu had to say.

Before they went home, Kalu sang, "I have heard good news today!"

"Who has told you?" they asked.

"God's messenger," he answered.

"Christian, Oh, who has told you?" they sang again.

"God's messenger," he replied.

"Jesus is the Son of God!"

"Who has told you?" his friends clapped and sang.

"God's messenger," he answered.

"Christian, Oh, who has told you?" they asked again.

"God's messenger!" he answered as they began to go home.

That night when I was almost asleep, I thought I heard clapping hands, and voices singing again, "I have heard good news today!" And I prayed that soon all the people in Kalu's village would believe the things he had said, and would listen when the Missionaries came to tell them even more.

'Bye now. Our journey is almost over. Next time we'll be in South

America, in another hot country, British Guiana. Can you find it on a map?

Love, Penny."

(P.S. Leaders, the song, 'Good News' is on page 111 in the 'Whole

World Singing'. There are several games from Nigeria on pages 22-24 in 'Children's Games from Many Lands'. I'm sure you'd like the story 'Peanuts for Church' on pages 8-12 in 'Missionary Stories to Play and Tell'.)

* * * * *

THROUGH THE SOCIETY

TORONTO AND KINGSTON

MRS. GEORGE H. LEE
16 RIVERVIEW GARDENS
TORONTO 9, ONT.
PRESS SECRETARY

EAST TORONTO PRESBYTERIAL — President, Mrs. C. R. Yates, presided at the 70th Anniversary Meeting of the Annie A. Noble Auxiliary of the W.M.S. of Queen St. East Presbyterian Church, *Toronto*, when greetings were brought by the Presidents of Council Executive; Toronto and Kingston Synodical; East Toronto Presbyterial; the Eileen Black Auxiliary of the W.M.S. of this Church; and by the Rev. J. C. Robson, from Queen St. East Presbyterian Church. An impressive Worship Service was followed by the Solo, "The Holy City", and a period of silence paid tribute to the memory of those members who had passed away during the years. Tribute in verse was paid to Miss Annie A. Noble, who was presented with a corsage, and to Mrs. G. Yates, the member with the longest continuous record of at-

tendance. Life Memberships, with Pins, were presented to Mrs. W. J. Magee, Miss Mina Fuller, and Mrs. L. Fink. The History of the Auxiliary, compiled by Mrs. C. Yates, was read, and a Quartette from the Eileen Black W.M.S. Auxiliary, gave two selections.

The Thank-Offering Meeting of the Doris Hampson Auxiliary of the W.M.S. was held in Melville Presbyterian Church, *West Hill* on a Sunday evening, and the Guest Speaker, the Rev. Morris Zeidman, of *Toronto*, told of the valuable work carried on at the Scott Mission in *Downtown Toronto*.

Miss Margaret Webster, B.A., B.Ed., Principal of the Presbyterian Missionary and Deaconess Training School, *Toronto*, was Guest Speaker at the Thank-Offering Meeting of the W.M.S. Auxiliary of Glebe Presbyterian Church, *Toronto*, which was in charge of the Sunday Evening Service. An "In Memoriam" Prayer was given by the President, Mrs. W. Durword, in remembrance of Mrs. E. C. Silvester, a former Sunday School Teacher, and

Mission Band Leader for many years; and Mrs. D. Nicol, who faithfully attended all Meetings and Bible Study Groups.

The Afternoon and Evening Auxiliaries of the W.M.S. of St. Andrew's Presbyterian Church, *Aurora*, with their Presidents, Mrs. D. A. McDonald and Mrs. Wyatt Baldwin, held a joint Meeting at the home of Mrs. G. H. Peckover, *King*. Mrs. W. R. Adamson, *Oakville*, was Guest Speaker, and Miss Ann Peckover was Soloist.

NORTH BAY PRESBYTERIAL — At Knox Presbyterian Church, *Sudbury*, the re-affiliation Service of the C.G.I.T. Group with the Dorothy Douglas Auxiliary of the W.M.S., was held, when the Girls' Organization Secretary on Presbyterial, Mrs. P. Armstrong, was represented by Mrs. M. Kerr, who presented pins and badges to new members. Mrs. E. Perry, the Leader, and the Assistant Leader, Mrs. G. Neilson, accompanied the Group, and Miss Mary MacKay presented to the Dorothy Douglas W.M.S. Auxiliary a cheque on behalf of the C.G.I.T. Group. Miss Marion McBride, who was a delegate representing *Canada* at the Ecumenical Youth Assembly in *Switzerland*, gave an interesting talk on her trip.

ORANGEVILLE PRESBYTERIAL — President, Mrs. C. Mills, presided at the meeting of the W.M.S. Auxiliary of Erskine Presbyterian Church, *Dundalk*, when an In Memoriam Certificate, in memory of the late

Mrs. Sam McDonald, and the late Miss Bertha McDonald, was presented to the family by Mrs. R. D. Fraser, and Mrs. E. Black, representing the Auxiliary. Mrs. Frank Meredith received the Certificate on behalf of the family. Guests were present from *Markdale*, *Maple Valley*, *Swinton Park*, and *Ventry*. Miss Rilla Jack, the Guest Speaker, spoke on "My Church", emphasizing that each Church member should be a full time worker for God, but not necessarily as a Minister, a Missionary, or a Deaconess. "After prayer, the power is turned on", she said.

SAUGEEN PRESBYTERIAL — Mrs. F. H. Cromey was Guest Speaker at the joint Thank-Offering Meeting of *Durham* Afternoon and Evening Auxiliaries of the W.M.S. in St. Andrew's Presbyterian Church, *Kincardine*. The Afternoon W.M.S. Auxiliary was in charge of the Service, with President, Mrs. John Alexander, in the Chair, and visitors were present from *Hanover*, *Burns*, and the Baptist Churches. The Soloist was the President of the Evening W.M.S. Auxiliary, Mrs. T. Firth. "Life in India, as a Missionary's Wife", was Mrs. Cromey's subject, and she gave highlights of the four years spent with her husband, the Rev. F. H. Cromey, in *Saurest*, in the Mission Field of the Church of *Ireland*, in *India*. She asked especially that our Missionaries be always remembered in prayer, which means so much to them in the lonely days on Mission Fields.

WEST TORONTO PRESBYTERIAL — The 75th Anniversary of the W.M.S. Auxiliary of Knox Presbyterian Church, *Georgetown*, was celebrated at a Thank-Offering Meeting. President, Mrs. C. Sinclair, presided, and greetings were brought by visitors from *Acton, Boston, Brampton, Limehouse, Milton, Norval, Omagh, Streetsville*, and *Union*. Mrs. W. R. Adamson, the Guest Speaker, traced the history of the W.M.S. of the Presbyterian Church in Canada since its inception, and urged that new members be sought by prayer. The Secretary read the Auxiliary History, since 1886, and a Life Membership was presented to the President, Mrs. C. Sinclair. A Memorial Service was conducted. Luncheon was served by the Women's Association of Knox Presbyterian Church, and the Birthday Cake was cut by Mrs. George Henderson, the oldest member of the Auxiliary.

MONTREAL AND OTTAWA

MRS. J. MCCLEVERTY
INGLESIDE, R.R. 1, ONT.
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL — The Annual Meeting of Montreal and Ottawa Synodical was held in First Presbyterian Church, *Brockville*, Ont., with President, Mrs. T. R. Gates, presiding at all sessions. There was an attendance of 100 at these Meetings and Reports from the six Presbyterials showed consecrated effort on the part of all members. Miss Louise Reith, M.A., Director of Organization, and Miss

Ada Adams, B.Sc., Children's Work Secretary, were Guest Speakers. Miss Reith spoke of the work of the Organization Department, and Miss Adams told of her trip to Japan, as a delegate to the Conference on Sunday Schools and Christian Education.

GLENGARRY PRESBYTERIAL — At the recent Annual Rally of this Presbyterial, held in Knox Presbyterian Church, *Vankleek Hill*, Mrs. Robert Falconer presided, in the absence of Mrs. Iver McIver, due to illness. Miss Irene Stringer, of the *Bhil Field, India*, was Guest Speaker, and told of the W.M.S. work on that Field. The District Vice-Presidents, Departmental Secretaries, and the Treasurer presented gratifying Reports, and there was an attendance of 151 members and friends.

QUEBEC PRESBYTERIAL — The Rotha Reid Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, *Quebec*, sponsored a "Caribbean Night" recently, when coloured slides were shown of *Jamaica* and *British Guiana*. The Rev. Dr. W. F. Butcher, Minister of St. Andrew's Presbyterian Church, was Chairman, and answered questions pertaining to W.M.S. work.

Due to lack of space in this "Council" number, News from British Columbia, Alberta, Saskatchewan, Manitoba, and Hamilton and London Synodicals has been held for September publication.

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Secretary for Adult Work—

Girls' Work Secretary—

Children's Work Secretary—Miss Ada Adams, B.Sc., Room 800, 100 Adelaide St. W., Toronto 1,
Ont. EMpire 4-4565.

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BOOK LIST

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Theme — INTO ALL THE WORLD TOGETHER

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HERE'S HOW AND WHEN by A. B. Keiser — constructive activities for use in missionary education \$1.95

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The Glad Tidings

SEPTEMBER

1961

VOL. XXXVII



ORCHID ISLAND! (See article on Page 5) DR. JAMES DICKSON



"Saviour, lo, the Isles are waiting,
With outstretched hands and longing sight,
For Thy Spirit, new creating
Love's pure flame and wisdom's light!" (Selected)

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THE GLAD TIDINGS

Member of Associated Church Press

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THE GLAD TIDINGS

VOL. XXXVII

TORONTO, SEPTEMBER, 1961

NO. 8

"THE CONGREGATION THAT SITS IN THE MIDDLE!"

by BISHOP LESSLIE E. NEWBIGIN

(Bishop Newbigin, of London, England, is the General Secretary of the International Missionary Council. He is an ordained Minister of the Church of Scotland, and a Bishop of the Church of South India.)

IN A SOUTH INDIAN village, a visit from the Bishop is quite a public occasion. He is met at a convenient spot, two or three hundred yards from the edge of the village, by an official deputation of the elders of the church. There are garlands of flowers, trays of fruit, and other tokens of greeting. There may be a display of dancing. There will be a band and a choir — or possibly two choirs, singing two different lyrics at the same time. Just in case there should be any moments of silence there will also be fireworks!

The entire body will then form into a procession, singing as they go, and letting off a rocket every few yards. Soon, they will be pushing their way through the narrow streets, and, by the time the procession has reached the church, most of the inhabitants of the village will have turned out to see what is happening. At this point it is quite probable that the Bishop will be asked to say something to the non-Christians, before going into church for the Christian Service.

And so it has often happened that I have found myself standing on the steps of a village church, opening the Scriptures to preach the Gospel to a great circle of Hindus and Moslems standing round, while the Christian congregation sits in the middle. When I do that, I always know one thing:— the words which I speak will only carry weight, if those who hear them can see that they are being proved true, in the life of the congregation which sits in the middle. When I hold up Christ as the Saviour of all men, and repeat His promise, "I, when I am lifted up from the earth, will draw all men unto myself", I know that my hearers are only likely to believe this promise if they can see, in fact, that the Saviour of the World is drawing men of all sorts into one family.

If they can see, in the congregation in the center, not a new clique, or a

new caste, or a new party, but a family, in which men and women, of all cliques and castes and parties, are being drawn in mutual forgiveness and reconciliation, to live a life which is rooted in peace with God, then there is a possibility that they may believe. If, on the other hand, they see only a series of rival groups competing with one another for influence and membership, they are not likely to be impressed by the message of our Saviour.

That common village scene is a true parable of the position of the Church in the world. Modern means of communication have shrunk our world to the dimensions of a village. There is no longer any separation of races and cultures. We all jostle and push one another, in every part of the globe. The Church of Jesus Christ is "the congregation set in the midst of the world" as the first-fruit, the sign, and the instrument of Christ's purpose to draw all men to Himself. It is not a segregation, but a congregation — the visible form of the action of Christ in drawing to Himself the scattered and estranged children of God, to make them one household under one Father.

With every year that passes, it becomes more urgent that the Church throughout the world should be recognizable to ordinary men as one household; a family of those who, having been re-born as children of God, are content to live together as brethren. It becomes more and more urgent that Christian people should make their own the prayer of our Lord for us — "That they may be one, even as we are one; I in them, and thou in me; that they may become perfectly one, *so that the world may know thou has sent me.*"

This prayer "that the world may know" is the true center of concern. As a matter of historic fact, the modern movement towards Christian unity is a product of the great foreign missionary movement of the 18th and 19th centuries. So long as Christendom was almost entirely confined to Europe, the energies of Christians were, to a very large extent, engaged in the struggle between differing beliefs, about the nature of Christianity. But when that isolation was ended, and Christians began again to remember Christ's promise to draw all men to Himself, and began to go to the ends of the earth as His ambassadors, their perspective began to change.

Differences were still deep, but they were seen in a new light — in the light of the much vaster difference between being in Christ, and being without Christ. In that new situation, the name of Jesus came to mean more, and the other names, that Christians have taken to themselves, to mean less. Missionaries, of widely different confessions, began to regard each other as colleagues, and not as rivals. Comity, conference, and co-operation became

common practice on the mission fields. And in due course this had its effect upon the sending churches.

William Carey had dreamed of a world missionary conference in 1800. It was half a century later that such a conference was held, but then it was followed by others, and most notably by the World Missionary Conference at Edinburgh in 1910, which is commonly regarded as the birthplace of the modern ecumenical movement. The missionary passion — the longing that the world might know Jesus as its Saviour — led directly to the longing for unity.

The health of the ecumenical movement depends upon the vigour and freshness of the missionary passion from which it sprang. Certainly the forms and patterns of the Church's missionary work have changed, and will change more. We are in a different world from the world of Carey and Livingstone. The word "missionary", in the years ahead of us, is going to conjure up a picture different from the 19th century one, with which we are familiar. A big place in that picture will be taken by the missionaries of the Asian and African churches, and by men and women who are not the paid agents of a missionary society, but servants of Christ in secular employment.

But the missionary passion, the longing that "the world may know" must remain central to the ecumenical movement. The very word "ecumenical" should remind us of that. It is a word which derives its meaning from the world, not from the Church. It should bring to every one who hears it a picture, nor primarily of inter-church discussions, but of the going-out of the Gospel to the ends of the earth, and the gathering together in Christ of all tribes and nations of men. Of that true understanding of the word "ecumenical" the forthcoming Assembly of the World Council of Churches and the International Missionary Council at New Delhi, from Nov. 18th to Dec. 6th, 1961, surely will be a potent symbol. Its theme, "Jesus Christ the Light of the World", is a reminder to all, who have any part in it, that our concern is with a Gospel for all men. Its place, at the capital city of India, will make it impossible for the delegates to evade the challenge to a faith of the great non-Christian system of life.

And the fact that it will be the occasion of the uniting of these two world bodies in one, so that, from thence forth, the World Council of Churches will itself carry the direct responsibility for missionary counsel and co-operation, which the I.M.C. has carried for half a century, will surely mean, in the end, that all the churches will have to take this missionary responsibility much more deeply to heart than they have done hitherto.

(Courtesy of The World Council of Churches)

PRAYER

by MISS BESSIE MacMURCHY, REG.N., B.N.Sc., Indore, M.P. India

O God, our everlasting Father, we come to Thee as children, offering thanks for Thy Fatherhood. We worship Thee as our God, gratefully acknowledging that Thou has revealed to us Thy attributes, and that Thy Spirit witnesseth with our spirits that we are the children of God. We praise Thee because Thou hast, through Thy Son, presented to man the Way of Salvation.

We confess before Thee that, in sins great and small, in sins of omission and commission, we have transgressed against Thee. As we ask Thee to search our hearts, and convict us of that which interferes with full fellowship with Thee, we beseech Thee to grant unto us a desire to walk more worthily before Thee. Take from us roots of bitterness which cloud our vision of Thee. Replace indifference to the needs of others with consecrated love for Thy needy children. Make us willing to go all the way in Thy call to service. When spirit fails and flesh proves weak, wilt Thou strengthen us with Thy touch, to stand firm in the face of temptation. Help us to be dependent on Thee at all times, and thus to be always in the spirit of prayer.

O Lord, in these times of turmoil in many countries, we thank Thee that here and there those have been raised up who are taking their places as Christian leaders. Help all such men and women to commit their way daily unto Thee, and to seek Thy guidance, so that they may be used of Thee, to point the way in which peace may come to a troubled world. Help those who live in lands where freedom prevails, to use that freedom for the bringing of good to their fellow men, thus honoring Thee Who art the Source of all good.

We praise Thee for the abundance of beauty in our country, for the woods, and lakes, and rivers, which provide so much in enjoyment and in economic security. Forbid that we should lightly regard this rich heritage. During the coming months, when Leadership Institutes and Youth Camps are conducted by many Christian organizations, grant that those in authority may be charged with a real sense of responsibility, and a realization of the privilege with which they have been entrusted to lead others forward in the Way, the Truth, and the Life. May many commitments to Thee be made, as a result of these leadership opportunities.

We pray for Thy blessing on our newly-elected Moderator. Direct him as he enters on a new phase of service in his ministry. In his contacts with

the Church constituency, may he be used of Thee to stir the people of our Church to the significance of the Christian witness. May each member of our Church assume the responsibility of supporting him, as their representative to various bodies without our denomination.

Bless all, O God, who strive to make Thy righteousness their pleasure. Guide each of us in our efforts to extend Thy Kingdom on earth. Amen.

* * * * *

A TRIP TO ORCHID ISLAND

by MISS HILDUR K. HERMANSON, Reg.N.

ONE EVENING, Dr. Gordon; Mr. Toh, Secretary for Mountain Work; an Amis Tribal Pastor; and I; embarked on the little Mail Boat, which goes to Orchid Island about every ten days. It is a tiny boat, with no cabins, so, for the overnight trip, we managed to lie down on some benches, but sleep was not easy, as the boat rolled quite badly. We arrived at six o'clock the next morning, but, as there is no pier, small row-boats came to met us, and took us ashore that way. We had piles of luggage — food, medicines, bedding, books — so getting these ashore, without being swamped by the breakers, was quite a feat. We cooked breakfast, and then went to bed for a couple of hours. I stayed in a small grass hut near the Church, and the men slept at a Chinese gentleman's house. We all ate in the Church building, and it was arranged for a young Yami-tribe girl to do our cooking. She was not accustomed to do anything like that, but very willing, so we all helped her. We had very few



Group of Orchid Islanders

cooking utensils, or tools, and no stove at all, so all the cooking was done on stoves outside. When it was windy, the fire had to be carefully watched, lest it set fire to the hut, and other thatched roofs around us. The Church, built of stones and cement, is a gift from Canadian friends.

Another boat, carrying relief supplies, arrived shortly after ours, so you can imagine the excitement for the next two days. The people are primitive, and more like children. They laughed and laughed when

they saw me, and when they received the relief supplies. Some candies were brought for the children, and one of the tins, with a piece or two, was handed to one grown-up lady. She laughed so hard that she fell down!

These Yami people were kept, by the Japanese, in their native state, for a study of primitive peoples. Thus, having no objective; confined on this wee island; and with no challenge to face, they seem to have retrogressed instead of making progress — even forgetting some of their original arts and crafts. Now, they make no pottery; have few household utensils, such as their old-time wooden plates; very little weaving is done. Some of the older women wore very intricately-woven hats, and quite nice Rami-cloth skirts and jackets. The men wore armour-like jackets made from fine reeds, and helmet-shaped sun hats made from heavier reeds. Some of the older ladies had feathers stuck in their hats. All chew Betel nut and spit all day long. They have many superstitions and taboos. Evil spirits appear to be their greatest enemy; one sees older men carrying long-handled spears, ready to stab any wandering spirit they may happen to meet!

The women have very fancy hair-dos; some of the younger ones wore quite tricky one-shoulder-bare sundress effects; all had rows and rows of beads and fancy necklaces, some made of shell, some of silver coins flattened out, others of boar's

tusks, or anything else they thought beautiful. Older women were especially proud of their necklaces and bracelets. Some wore anklets, too — made out of beads and buttons. Most of the men wore G-strings, made out of hand-woven rami-cloth. The children went bare. Their houses are partly underground, very low, no windows, dark and dank. But when the weather is nice, they sit out on raised platforms, talking all day, and most of the night. These, I named "Talking Platforms", and they are built a little like Filipino houses — on stilts, with thatched roofs, usually open on all sides, but sometimes boarded up on the windward side. They grow a few sweet potatoes and taro-root, and pick fern fiddle-heads and seaweed for food. When the Flying Fish come in, they catch them and dry them on poles in the sun, but otherwise do very little fishing. Their boats are very primitive, but picturesque, with carvings on the sides. They are fairly healthy, as they have not been in contact with many diseases. Now that modern civilization is encroaching upon them, one wonders what problems the future may bring!

Many of these people are now Christian, but know very little about the Christian faith and ideals, since few can read or write. A few years ago, five men were brought over to the Hualian Bible School for Aborigines, but they became "homesick", and stayed only four months! They are, however, trying to lead the others in Devotions, and doing quite

well, considering their lack of training. One man, a bit more anxious and energetic about teaching the others to have a better understanding of the Bible, came back with us to take a Special Course, now being taught in Hsenchu Bible School, for lay preachers from the mountains, who have not enough education to enter the regular Course. It is a four-month Course, and should help him a great deal. He seems quite happy in his new environment, and has gone out to other mountain Churches with Dr. Gordon, thereby gaining some insight into the work as a whole. He seems to be enjoying the fellowship of other tribal men in the class of twenty.

On the Sunday, we divided into groups and held Services in all six Churches on the island. Mr. Toh and I walked over to the other side of the island, a beautiful walk through shrubs, with all kinds of flowers — but, of course, the Orchid is the most famous. It took 1½ hours to reach the first village on the other side, where after Service, I held a Clinic on one of the “Talking Platforms”, as the Church had no windows. Then we had lunch — rice, cabbage, and a tin of meat, which we had brought with us. Afterward, we had a one-hour walk to the next village, where I held an afternoon Clinic, and we had Service in the Evening. We were joined by the others, who had gone around the other way by boat, and they showed slides of the work in our Formosan Church. We stay-

ed overnight in this village, and I gladly accepted the invitation of a Chinese policeman and his Formosan wife to sleep at their house. They provided a bath for me, too! The others stayed with a teacher.

Next morning early, we set out by boat to visit the other Churches, where the same routine was carried out. It was calm in the morning, but by afternoon, and the last stretch, the waves were high and we all got soaked. We were glad to get “home”! We were fortunate that the weather was good so that we could use the little boats, as walking takes so long. In one village, I found a woman with a badly infected arm, because of a snake-bite the week before; in other villages there were the usual boils and cuts, but some seriously infected wounds on hands, and one very bad foot, which I could only clean up, and advise that they take him to a Health Station — perhaps for the amputation of a toe.

When we returned to the main village, a Teaching Conference was started, the first one they ever had. Dr. Gordon taught for two hours every day, as did Pastor Toh. I did one hour of Health Teaching, and also persuaded the man at the local Health Station to give a talk on Hygiene, as well. In between talks and clinics, I had to help get meals. Representatives from six villages attended, preparing their own meals.

On our last night, a Navy Landing Craft arrived, to deliver goats,

cows, and two horses, to the Agricultural Department, and we were able to get a ride on it to Formosa,

arriving in Hualian next day at 3 p.m. The Navy Officers were most kind, and gave us their bunks.

* * * * *

NATIONAL CHILDREN'S WORK SECRETARY

Applications are invited for the position of:—

—National Children's Work Secretary of

The Presbyterian Church in Canada

—to give professional leadership in

Christian Education, including Missionary Education, to leaders of midweek groups (*Children of the Church* and *Explorers*) and Church School teachers of children up to and including junior age.

Employed by the Women's Missionary Society (W.D.), this Secretary represents that Society and the Board of Christian Education.

Please send applications stating qualifications by September 30th to:

Director of Organization,

Presbyterian Women's Missionary Society,

Room 800 — 100 Adelaide St. W.,

TORONTO 1, Ontario.

NOTICE TO AUXILIARIES

Legacy money may not be used for maintenance of the work of the Women's Missionary Society.

It is requested that all legacies left to any branch of the Society should be sent direct to the General Treasurer, Toronto, to be placed in the Legacy Fund of the Society and used for new buildings, additions to buildings, or equipment for the work, for the Pension Fund, for the Peace Thanksgiving Fund and for Christian Literature.

Unless the Will of the donor directs the use to be made of the legacy, the Auxiliary may designate the use to be made of the money, within the scope of the Society's policy.

FINANCIAL REPORT

January - May 1961

Receipts

SYNODICAL GIVINGS:

	1960	1961
British Columbia	\$ 1,801.80	\$ 2,448.20
Alberta	1,849.00	2,600.00
Saskatchewan	1,377.64	558.76
Manitoba	3,228.00	2,224.00
Hamilton and London	39,741.90	29,706.05
Toronto and Kingston	25,908.55	23,633.50
Montreal and Ottawa	20,474.50	17,955.70
	<u>\$94,381.39</u>	<u>\$79,126.21</u>

INDIVIDUAL GIFTS	3,794.29	6,172.71
	<u>\$98,175.68</u>	<u>\$85,298.92</u>

Disbursements

National Missions	\$43,358.32	
Overseas Missions	40,005.94	
Organization	16,298.63	
Publications	6,416.27	
Administration	11,139.70	
Insurance and Taxes	597.25	
Students	1,225.00	
Christian Literature	3,559.75	
Grants	1,235.00	
Synodical Grants	1,218.46	
Council Meeting	6,062.88	
Visual Education	819.01	Cr.
Medical Insurance for Staff	792.50	
General Contingency	242.70	
	<u>\$131,333.39</u>	

Payments from Individual Gifts	<u>3,400.78</u>	\$134,734.17
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PLANNING YOUR PROGRAMMES — 1961-62

by LOUISE A. REITH, M.A.

HAVE YOU ORDERED THE Adult Programme Packet for 1961-62?

In most of our churches, September brings renewed activity in the various midweek groups. What plans has your Adult W.M.S. group made for your Meeting Programmes for the study year 1961-62?

There is an Adult Programme Packet available which should provide material for interesting meetings. In it you will find resource material and suggestions as to how the information may be presented.

This year the packet offers programme material on British Guiana, and on some phases of the work in Canada.

BRITISH GUIANA

This year, most Churches across the continent of North America will be thinking about the Church at work in South America, particularly among Latin people. The Presbyterian Church in Canada has particular responsibility for work in British Guiana, therefore in the programme packet you will find a booklet — *The Church at Work in*

British Guiana. The chapters in this booklet were all written by representatives of The Presbyterian Church in Canada, working with the Church in British Guiana. Another booklet in the packet suggests how the information in the above booklet may be presented and discussed, in three meetings. You will note that these suggestions indicate variations of the amount to be presented at each meeting, depending on the length of time available. You may wish to have more than three meetings on British Guiana.

WORK IN CANADA

The packet contains three programme booklets on work for which we are responsible in Canada:—

(1) **Port Work and Immigration** — This programme was prepared by Dorothy Lukes, the Port Receptionist in Montreal, provided by the Women's Missionary Society (W.D.). From first-hand experience, Miss Lukes helps us to understand how the work of a Port Receptionist is carried out, the problems facing newcomers to Canada, and what we

can do in our local areas to make the newcomers feel at home.

Be sure to order at least one additional copy of this booklet as you will need it when you use the programme.

(2) The Church Downtown —

This programme was prepared by Flora Whiteford, a deaconess serving in a downtown church in East Toronto Presbytery. As our groups participate in this programme, they will become aware of the needs of people in downtown areas of large cities, and the place of the Christian Church in meeting those needs.

(3) Two Programmes on Downtown Church Work

Programme One—Set Apart
Sent Out

Programme Two—Set Apart in a
City
Sent Out into the
City

These programmes also present the work in downtown areas which is, or should be, much in the thoughts of Christians today. Martine J. van Beek, who prepared these programmes, is a deaconess who served in West Toronto Presbytery in Downtown Church Work. In Programme One, we find a short Bible Study which presents us with a "bird's-eye view of God's call and mission to many persons in the Bible", and then we are invited to share in solving problems facing an old-established church in a downtown area.

The second programme, which should come at the meeting immediately following the first, begins where the first left off, showing how some of the problems raised in the first meeting may be solved.

The packet for this year contains resource material for *at least* seven meetings. If you wish to make more programmes out of it you can easily do so. If you wish fewer meetings, choose and adapt to meet the needs of your group. Each meeting has suggestions for worship, as well as suggestions for presenting the information on the subject for study.

Watch this page in each issue of "The Glad Tidings" for relevant information.

The Adult Committee, which planned the Programme Packet, hopes you will enjoy using it. The Committee also hopes its use will help us all to have a better understanding of the work for which we share responsibility in British Guiana; in welcoming newcomers to Canada; and in ministering to those in the downtown areas of large cities. We do not all live in large cities, but we all should have concern for those living in the downtown areas described in these programmes. We will find that many of the problems mentioned are found in churches wherever they are.

May you all have a profitable year of study in your groups, resulting in a greater knowledge of, and concern for, the mission of the Church.

ORGANIZATION STAFF NEWS

It is with sincere regret that the Organization Department announces the resignation from the staff of the Women's Missionary Society of Miss Ada Adams, B.Sc. Miss Adams has given valuable service to The Presbyterian Church in Canada in various departments of the Church's work. For some years she served as a missionary on the staff of the Women's Missionary Society in Formosa. When war compelled our missionaries to return to Canada, Miss Adams worked with leaders of Presbyterian children's groups for a few years. After that, for some years she worked with the Maritime Religious Education Council, then with the Ontario Religious Education Council, returning to the staff of the Women's Missionary Society, W.D., in 1955 as National Children's Work Secretary, of The Presbyterian Church in Canada.

In this position Miss Adams has represented both the Women's Missionary Society (W.D.) and the Board of Christian Education. Her training and experience in the field of Children's Work has enabled her to give valuable leadership to those responsible for the education of children in midweek groups, and in the Church School. Miss Adams has contributed greatly to the planning and carrying out of W.M.S. Training Centres each summer. We know that her leadership will be missed by Children's Secretaries in Synodicals, Presbyterials and leaders of local groups across the Society.

Miss Adams leaves our staff to assume the position of Dean at Ewart College (The Presbyterian Missionary and Deaconess Training School) in September. We know that the best wishes of the members of the Women's Missionary Society will go with Miss Adams as she begins her new work.

* * * * *

SYNODICAL GIVINGS

January - May 1961

	1960	1961
British Columbia	\$ 1,001.80	\$ 2,025.00
Alberta		2,600.00
Saskatchewan	490.65	
Manitoba	1,702.00	2,224.00
Hamilton and London	29,300.00	29,706.05
Toronto and Kingston	16,557.05	16,158.00
Montreal and Ottawa	10,474.50	15,372.00
	<u>59,526.00</u>	<u>68,085.05</u>

Searchlight on the Mission Overseas

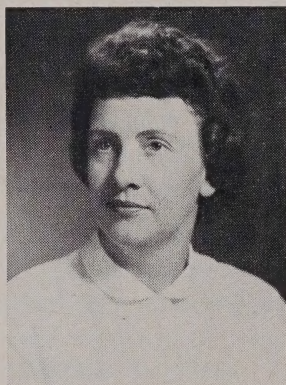
STAFF NEWS

by MISS MARY E. WHALE, B.A.

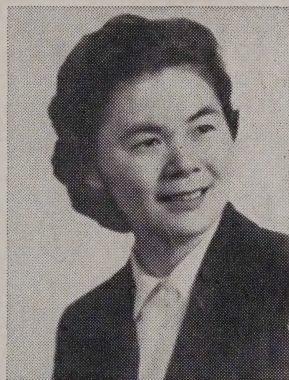
NEW MISSIONARIES

It is always a matter of great thanksgiving to be able to announce the appointment of new missionaries to our Overseas Fields. In these days, when many are being sought by the young churches overseas, we are conscious that the need for Overseas Missionaries must be made known throughout our Society and Church. Young people are being called to help develop the new nations through many programmes sponsored by the state. We must help them see that the strength of the young nations will be directly related to the strength of the young churches. God is calling both the youth of the land and those of us who are older to send those people who carry the only Gospel of Peace into all the world. There is only one "Peace" programme for Christians — but it is one in which all share — those who go and those who send them.

Miss Merle McGowan was appointed to our staff in April of this year to serve in British Guiana. There she will give leadership in Christian Education among children and women. Miss McGowan is a native of Saskatchewan. Her home community is Northside, Saskatchewan.



Merle McGowan



Tamiko Nakamura

She is a graduate of Saskatoon Teachers' College and of Ewart College (formerly known as the Missionary and Deaconess Training

School). Since her graduation from Ewart College, Miss McGowan has been Deaconess in Leaside Presbyterian Church. In preparation for her work in British Guiana she has been attending the Outgoing Missionaries' Conference at Niagara Christian College, Fort Erie. She will go to British Guiana some time this autumn.

Miss Tamiko Nakamura was appointed to the Overseas staff in June. It was a transfer from the National department, under which she has been serving for the last two years as a presbytery deaconess, in Westminster Presbytery. Miss Nakamura

was born in Vancouver, and received her early education there. She has teacher's training and has done some University work at University of British Columbia. She is a graduate of Ewart College, Toronto.

The Korean Christian Church in Japan has asked for Miss Nakamura as a missionary. A plan by which she will give leadership to various groups within that Church has already been outlined. She will go to Japan this autumn, after completing her work with the National Department and spending one month at the Outgoing Missionaries' Conference, Fort Erie.

MISSIONARIES RETURNING TO THE FIELD

It is well known that missionaries to Overseas Fields receive furloughs at fairly regular intervals. Perhaps it is not well known that they are often asked to stay longer, or come home sooner, to suit the needs of the particular work to which they have given themselves. Furlough time may vary somewhat too, depending on the tasks we ask the missionary to do while she is home. So, while we have stated both the length of time of a term of service for our fields — and a length of furlough — the rule serves as a guide. The missionary's work is the real guide to furloughs.

Sometimes members of our Society find it difficult to understand why Overseas Staff on furlough are

not always available to them, when they want them to speak. I think all would agree that it would be physically impossible to ask any one missionary to cover the whole Society during furlough. We need to understand more, though, that Council Executive allows study to be a first priority for our overseas staff. Not all take formal study — but we seek to find some means of preparing them for further service.

Miss Margaret Ramsay returned to her work in British Guiana at the end of April this year. During her time in Canada she served in the capacity of Don at Ewart College. It is significant to note that she helped to open the building which was in use until the end of March this year

—and she helped to move things out, preparing the way for the erection of the new building. As a Don, she shared in the overseeing of field work of the students, and in a good deal of their activity outside the classroom. Deputation was restricted because of her work in the Training School, but she did meet groups in the three eastern Synodical Societies.

Miss Ramsay's home is Brantford, Ontario. She is a graduate of Ewart College. She returned to continue her work among the women and children in the Church in British Guiana. Plans are being thought-through on how lay-leadership training may be given more emphasis. The need for the training of young women for full time work in the Church is very great. Miss Ramsay will be a key person as these plans are worked out and as new leadership programmes are developed.

Miss Dorothy Bulmer returned to her work in Nigeria in May, of this year. Much of her furlough time was spent in Ewart College. She completed the course there, and graduated as a deaconess in the April graduation ceremonies. Prior to going to Nigeria, she had spent one year there. Because of studies, and the shortness of furloughs for Nigerian missionaries, Miss Bulmer did not do extensive deputation. She did meet groups around Toronto and within the Synodical of Hamilton and London.

Miss Bulmer's home is Windsor,

Ontario. She was educated in primary and secondary schools there, and in the Royal Conservatory of Music, from which she graduated as a Licentiate of the Royal Conservatory, Toronto (L.R.C.T.). Her work in Nigeria is in leadership-training, among young people particularly, but within the whole Church. She returned to do that work, serving under the Synod of the Presbyterian Church of Nigeria. Ohafia, where we have established a residence, is the centre from which she will work. Group work among girls, Sunday School programmes and teachers' training, and work among women, are the main areas of her activity. She, with other missionaries, will be helping the Nigerian men and women to develop further an educational programme for young people and adults.

Miss Margaret Leask returns the end of August to her work in the Helen MacDonald Memorial School, Jhansi, India. Many of you have met her and you know that she heads a science department in this Girls' School, and has been instrumental in building up this very important department of work. Her work there is not limited to the teaching of science. She gives leadership in the over-all administration of the school.

During her furlough, Miss Leask studied at the Ontario College of Education, University of Toronto. There she obtained her Bachelor of Education degree, and four credits of the required six on her Master's

degree in education. This study will enable her to share again in the task of giving leadership to a School which has already given a high standard of education to girls in India. It is the hope of the Board and Staff of the School that it may continue to be in the forefront of the development of education in India. Through such an institution very real Christian witness is made.

Miss Leask's home is Uxbridge, Ontario. She is a graduate of University of Toronto (Honour Science and Gold Medalist in Physics), and of Ontario College of Education. She also has a Master of Education degree from Biblical Seminary, New York.

Miss Margaret Kennedy will return to the Bhil field in India in early October. During her furlough she has visited, on deputation, six of the seven Synodical Societies. She spent the winter semester studying in Hartford Seminary, acquiring credits toward a degree in Theology. She served the Training Centres in Belleville and Edmonton by leading in Bible study. During the month of September she serves as Associate Director of the Outgoing Missionaries' Conference being held in

Fort Erie. This is an Interdenominational Orientation Course, sponsored by the Canadian School of Missions, for new missionaries. We are happy to have Miss Kennedy share in this conference.

Montreal is Miss Kennedy's home city. She is a graduate of Ewart College, Toronto, and, during previous furloughs, she has studied in Hartford at the Kennedy School of Missions, and at Carey Hall, Selly Oak Colleges, Birmingham, England. Miss Kennedy's work, through her time in India, has been to give leadership to the women in the Bhil country. In so doing, she has given valuable leadership to the building-up of the Church, in that area of India. Her leadership has gone beyond the boundaries of the Bhil field, for she has been asked to do special leadership tasks in the United Church of Northern India. Now, it is hoped that new leadership-training plans may be developed within the United Church of Northern India for women — and particularly within the Bhil country, for both men and women full-time workers, and lay leaders. Miss Kennedy will have a share in any programme which may be worked out.

MISSIONARIES COMING ON FURLOUGH

Miss Bessie MacMurchy is the first of the Overseas Staff to come on furlough this year. She arrived in Canada in early June. She came by way of Australia where she attended the International Council of Nurses,

Quadrennial Meeting in Melbourne, as a delegate from India.

Miss MacMurchy has served, during this term in India, as Director of the Graduate School of Nursing, Indore, in central India. This is

an interdenominational School, the only Graduate School of Nursing in which any Indian language is used as the medium of teaching. Hindi is the language of this school.

After her rest time at her home in Collingwood, Ontario, Miss MacMurchy will do some speaking in September, then enter the course leading to a Master's degree in Science of Nursing at the University of Western Ontario, London.

Miss Margaret MacKenzie returned in mid-July from Formosa. There she has directed the new Department of Christian Education at the Taipei Theological Seminary, building it up

as a significant department of this Seminary. Miss MacKenzie is taking her rest period in her home city of Port Arthur, Ontario.

Miss Hazel Macdonald returned in July from Formosa, where she worked with the women of the Formosan Presbyterian Church. In the years she has spent there, she has helped to build up the Women's Organization. It now serves an important place in the Formosan Church. The women are active in their study and in carrying on an evangelistic programme, particularly among women. Miss Macdonald is spending the earlier days of her furlough in Toronto.

* * * * *

Your Prayers are asked

- For all children, teenagers, and adults, as they return to their groups this autumn, that they may come with renewed interest in, and concern for, the purpose of their groups.
- For all leaders as they take up the responsibility of leadership that they may be given understanding and wisdom.
- For those of our National staff who are serving in Summer Appointments—on Vans, and conducting Vacation Schools. Let us ask God to give them direction, that they may accomplish great things in each field of service for Him.
- For those of our staff who seek rest and recreation during their vacation period—that they may return strengthened in mind and body, and with a renewed vision of their commitment.
- For the new missionaries, Miss McGowan and Miss Nakamura, as they prepare to go to British Guiana and to Japan.
- For the missionaries returning to their fields after furlough. Pray that the hopes and plans they have for their new term of service may be blessed.

NEW APPOINTMENTS

by MISS FRIEDA E. MATTHEWS

It is with pleasure that we announce the appointment of three new members of the National staff, Miss Dorothy May McCombie, Miss Dorothy Anne Spring, and Mrs. George Mitchell.

MISS DOROTHY MAY McCOMBIE, who began her work as deaconess in Down-Town Missions, in the Presbytery of West Toronto, on June 1st, is a native of Collingwood, Ontario. After graduation from the Collingwood district Collegiate, Miss McCombie was employed in a business office in Toronto for some years. In her home congregation, she had taken an active part in Church School and Choir. She continued her interest in the Church's work in Toronto and became a member of Knox Presbyterian Church. She enrolled in the course at the Missionary and Deaconess Training School, graduating in April of this year.

On May 25th, 1961, Miss McCombie was designated as a Deaconess of the Presbyterian Church in Canada, by the Presbytery of Barrie, in First Presbyterian Church, Collingwood.

MISS DOROTHY ANNE SPRING, whose home is in Niagara-on-the-Lake, is a graduate of Stamford



Dorothy May McCombie



Dorothy Anne Spring

Collegiate Institute. As a member of St. Andrew's Church in Niagara-on-the-Lake, Miss Spring was faithful in her work in the Church School, in the C.G.I.T. group and

in the Young People's Society. Before entering for training at the Missionary and Deaconess Training School in 1958, Miss Spring was employed, for over two years, in a business office. Miss Spring was designated by the Presbytery of Niagara as a Deaconess of the Presbyterian Church in Canada, on May 26th, 1961, in St. Andrew's Presbyterian Church, Niagara-on-the-Lake. On June 15th, Miss Spring began her new duties at the Chinese Church in Victoria, as the successor to Miss Gertrude Scott, who will be retiring at the end of 1961.

MRS. GEORGE MITCHELL, a member of St. Aidan's Presbyterian Church in New Westminster, B.C., was appointed in June to succeed Miss Ellen Douglas as Hospital Visitor in Vancouver and New Westminster. Mrs. Mitchell's appointment is effective September 1st, 1961.

To these new members of staff we know that all members of the Society extend their best wishes, praying that God's richest blessing may be upon them in their work.

CHANGES IN NATIONAL STAFF APPOINTMENTS

MISS ELLEN DOUGLAS. — On September 1st, Miss Ellen Douglas, who, since her return from work in India, has been Hospital Visitor in Vancouver and New Westminster, becomes the Deaconess in the Pres-

bytery of Westminster. She will assume many of the duties of *Miss Tamiko Nakamura*, who, after two years of splendid work as Deaconess in the Presbytery, is transferring to the Overseas staff to serve in Japan.

MISS MARTINE JANSEN VAN BEEK. — After three years as deaconess in Down-Town Missions in the Presbytery of West Toronto, Miss van Beek was transferred to the Presbytery of Temiskaming. She began her duties there on the first of June.

FURLOUGHS

MISS GEE BUN LEE, one of the Assistants in the Chinese Church, Toronto, began her furlough January 1st, 1961. While on furlough, she visited her Mother and other members of her family in Hong Kong. The remainder of her furlough was spent with relatives in Montreal. Miss Lee returned to her work in Toronto, July 1st.

MISS SUSAN YEUNG, one of the Assistants in the Chinese Church in Vancouver, is now on furlough. In May Miss Yeung participated in the presentation of the National work at the Council meeting in Stratford. She also visited the Chinese missions in Sudbury, Windsor, Toronto, and Montreal, where she had an opportunity of addressing women's groups. Miss Yeung will return to her work in Vancouver on the first of November.

RETIREMENT

After nine years of faithful and devoted service as Hospital Visitor in the City of Edmonton, Mrs. Jessie Anderson retired on June 30th. We pay tribute to Mrs. Anderson for the wonderful work which she was able to do, visiting in all the hospitals and many of the nursing homes in Edmonton. From a tribute paid to Mrs. Anderson through the pages of a newsletter published by her home church, Strathcona Presbyterian Church, Edmonton, I quote an excerpt which describes so well the love and devotion of Mrs. Anderson for her work.

"No one will ever know the price paid in uncounted hours of trudging up and down the miles of hospital corridors, the time spent travelling by bus in fair weather and foul, from hospital to hospital and from day to day, month in and month out. She has known the loneliness of those who have been ill for so long that 'everybody has forgotten them'. She has written hundreds of letters for patients who could not, or would not, write for themselves. She has quietly supplied stamps, sweets, and cigarettes. She has listened to the philosophies of people 'who have been brought up well, but haven't been in a church for years', and who were having second thoughts about their accomplishment; and she has courteously heard out the complaints of numberless folk



MRS. JESSIE ANDERSON

who had less to complain about than the visitor herself, had they but known it, and offered her own quiet conviction, as comfort to those who needed someone to talk to. In all this she became possibly the best loved and most widely known of the women of our faith, and rightfully so . . ."

Members of the Edmonton Presbytery acted for many more than themselves when they tendered a testimonial dinner to Mrs. Anderson last June. It is Mrs. Anderson's present intention to continue, in a private and limited scale, the work of faith and mercy in which she has become so proficient.

The appreciation of all members of the Women's Missionary Society is extended to Mrs. Anderson, praying that she may have good health to enjoy the years of retirement she so richly deserves.



Books you'll like!

Reviewed by LEETA McCULLY CHERRY

(These books are all new books which are recommended as Resource and Reading Books to supplement the 1961 Study Books)

EDGE OF THE EDGE by Dr. Theodore E. Matson

In this book, Dr. Matson stresses the fact that although the Church is in the midst of today's vast social upheaval it must never be caught in it. Deeply involved with the world, as the instrument in the unfolding purposes of Christ's kingdom, the Author, from his experience as Executive Director of the Board of American Missions, of the Augustana Lutheran Church, points out, in the most challenging way, the need for the Church to revitalize itself, finding new insights and directions as it works with different types of communities and all kinds of people, of varying races and backgrounds. "In the unfolding process of history," he writes, "civilizations and cultures come and go. They belong to the time-world. Man, too, comes and goes. But as a person, created in God's image, he is not meant to pass away. He is destined for eternity. That is why the main concern of the Church cannot be centred in any civilization or culture. The Church must look at what is happening in terms of what God is doing. We must discern the hand of God, in the events of our time, and then we must declare it to the world!"

In the most practical way, Dr. Matson tells of the new methods now in operation, and projected for Church building and programming; shows the parts taken by Church Administrators, pastors and laymen; and emphasizes the need for denominations to find workable co-operative plans, without sacrificing traditional convictions. A very thought-arousing, and worth-while book. Price \$1.50

BY DEED AND DESIGN by Dr. Virgil E. Foster

This is an unusual, explanatory, and forward-looking book, which is the result of more than sixty visits to various Churches of many types throughout fourteen States, and into British Columbia, in Canada. Dr. Foster is the Editor of "The International Journal of Religious Education", and has a keen insight into the value and purpose of new and creative design, and modern programming, and, through his observation of these

Churches of eleven Denominations — some new; some old; but all facing problems and needs — he shows how, very often, through architectural innovations and more adaptable programmes, the local Churches can meet and overcome many difficulties of these changing times. The stories of these Churches, which he visited, their people and their problems, make both interesting and helpful reading, and prove that “where people give themselves and their money to develop a programme and erect a House of Worship, their Church comes to mean much for them, and, right from their beginning, they include in their budgets allotments for the world-wide mission of the Church.” There are 15 pages of interesting illustrations. Price \$1.95

DAYS OF DECISION by Beverley Chain

Here is a collection of true-to-life stories about Latin American young people, and what it means for these young men and women to make decisions which form turning-points in their lives, and to live as Evangelical Protestants in lands which are of traditionally Roman Catholic culture. The young Author spent three years as a Special-Term Missionary at the Protestant Audio-Visual Centre in Brazil, and took an active part in the Brazilian Youth Movement. She knows these Latin American lands, their backgrounds, and their young people, and writes with penetrating understanding of the problems which they face, as they look toward a future which will differ widely from their past. This is a book of interpretative reality which will appeal to the young people of our own land. Price \$1.75

THE THUNDER EGG by Grace W. McGavern

Peter and his family lived on a section of desert-like land, a part of the big Columbia Basin Reclamation Project, in Washington State, where water had to be brought to the sagebrush acres by means of irrigation ditches. They were present-day pioneers, as were all who came into this frontier-like district, and the story of their life there is a truly thrilling one — moving in, building homes, struggling to make a living, and to establish Christian Churches for themselves and their children. Peter and his friends had a busy, and interesting time in this new environment, and many were the unusual things they saw and heard, as the busy little settlement developed. Best of all, for Peter, were the horse he longed for, and the “Thunder Egg”, the large egg-shaped rock, with its valuable design inside it, but how these both came to figure so largely in the life of Peter and his family, you will want to read for yourselves. This is a lovely book for children — full of action and interest, and finishing with a most exciting climax. Price \$1.75

ATTENTION — W.M.S. MEMBERS!

The amount required to meet the estimated needs of the Society for 1961	\$382,360.00
The financial Synodical givings of the Society for 1960	330,031.50
Increase of	52,328.50
This means that—	
Groups which gave \$100 in 1960 should give \$115 in 1961	
Groups which gave \$200 in 1960 should give \$230 in 1961	

THESE ARE WORTH HEARING!

On Tuesdays, from 8.30 to 9 P.M., from July 4th to October 3rd, inclusive, (with the exception of August 8th), a series of thirteen broadcasts on *The Way of The Indian* will be given over the Trans-Canada C.B.C. Network. Consult the local papers in other time zones. These are some of the topics — People of Nature; Richman — Poorman; Land Without Horses; Beads, Bottles, and Bullets; For Posterity; The Protected Acres; More Room in the Schoolhouse; Back to the Classroom; The White Problem; Pathway to Tomorrow.

In Remembrance

NAME	CHURCH	PRESBYTERIAL
Mrs. Marshall Scott	First Presbyterian, Penetanguishene	Barrie
Miss Myrtle Ney	Knox, Alliston	Barrie
Mrs. E. D. Whitmarsh	Knox, Westport	Brockville
Mrs. Neil M. MacLean	Kenyon, Dunvegan	Glengarry
Mrs. John Green	St. Enoch's, Hamilton	Hamilton
Mrs. William MacInnes	Melville, Brussels	Maitland
Mrs. J. L. G. Brown	Knox Crescent and Kensington, Montreal	Montreal
Mrs. A. M. Dewar	Knox Crescent and Kensington, Montreal	Montreal
Mrs. Arthur Metler	First Presbyterian, North Pelham	Niagara

OUR COUNCIL EXECUTIVE



MRS. EOIN S. MACKAY

Mrs. Mackay was born in Scotland, and came to Canada, with her parents, to live in Regina, Saskatchewan. From the University of Saskatchewan, she received her degrees of B.A. and B.Ed., and, before her marriage, taught in a Regina Collegiate. Her husband is the Rev. Eoin Mackay, now Minister of Rosedale Presbyterian Church, in Toronto, but for three years, they lived in Tisdale, Saskatchewan, where Rev. Mr. Mackay was Minister of St. Andrew's Presbyterian Church, and for twelve years, in Saskatoon, Saskatchewan, where her husband was pastor of St. Andrew's Presbyterian Church, in that City. She is a daughter of Mrs. John Shaw, who was Saskatchewan Synodical Treasurer in 1947-48-49, and President of Regina Presbyterial in 1950-1953.

While in the West, Mrs. Mackay was Young Women's Organizations Secretary on Saskatoon Presbyterial for ten years, and the Recording Secretary of Saskatchewan Synodical, for two years. She served for three years on the Board of the Presbyterian Missionary and Deaconess Training School in Toronto, and, since January, 1959 Mrs. Mackay has been a member without portfolio of the Council Executive.



**MISS E. LUZETTA
McCLELLAND**

Peterborough, Ontario, was the birthplace of Miss E. Luzetta McClelland, but as a young girl, she came with her family to Toronto, where she attended Public and Secondary Schools, and graduated from The Toronto Teachers College with her First Class Teachers Certificate.

Miss McClelland also has her Supervisor of Music Certificate. She taught in Toronto Public Schools until, in 1959, she retired, from the Maurice Cody School. In 1946, she was appointed to the Council Executive, and became the first Evening Department Secretary on the Board, an office which she still holds. She has been a member both of the Organization and Adult Committees ever since their formation, and has also served as Chairman of the Stewardship Committee.

Miss McClelland has always been active in her Church and W.M.S. work, and, in her home Church, Glenview Presbyterian, in Toronto, has taught and conducted the Intermediate Choir. She is also a Past President of the Evening W.M.S. Group of Glenview Church, and continues to be an active member. She was Chairman of the Conference of the Young Women's Fellowship Groups, from which came the Central Committee, formed of representatives from the Evening Groups of East and West Toronto Presbyterials, of which Miss McClelland is one.

From 1936 to 1939, Miss McClelland was Secretary for Young Women's Groups in Toronto Presbyterial. Outside of her Church and her School, her great interest is Music, and for many years she has been the Leader of the Senior Girls Public School Choir, of Toronto, which has won several Awards in the Kiwanis Music Festival, and also the Toronto Festival of Music.



MRS. D. L. MILLAR

Mrs. Millar has been a member of Council Executive since January of this year. Recently, she was appointed Girls' Organizations Secretary on the Board, an office to which she brings a wealth of background experience and interest. She served as Girls' Organization Secretary on East Toronto Presbyterial from 1950 to 1957, during which time she was the Presbyterian Representative on the Toronto Girls' Work Board. She has been a member of the Ontario Girls' Work Board since 1957, and at present is Girls' Organizations Secretary on Toronto and Kingston Synodical. For one year, she was a Vice-President of East Toronto Presbyterial.

Born in Edinburgh, Scotland, Mrs. Millar came to Canada while still in Public School, and later attended Central Technical School, in Toronto. For eighteen years, she was C.G.I.T. Superintendent in her home Church, St. Matthew's Presbyterian Church, Toronto, and for

three years she was Secretary of the W.M.S. Auxiliary in that Church. She is also an active member of the Camp Committee of the Hastings and Gerrard Street branch of the Young Women's Christian Association, in Toronto.



MRS. J. B. TAYLOR

An Ontario girl, Mrs. Taylor was born in Woodstock, has lived in Sudbury, and Kirkland Lake, and now resides in Weston. She attended Macdonald Institute in Guelph, and received her B.H.Sc. from the University of Toronto. Later, she taught school for seven years in Weston. A member of Weston

Presbyterian Church, Mrs. Taylor has been Superintendent of the Cradle Roll and Nursery Department of her Church for fifteen years. She became a member of Council Executive in October, 1959, and is now Children's Department Secretary on the Board.

In 1958, Mrs. Taylor attended the World Conference on Christian Education and Sunday School Work, in Tokyo, Japan; and in 1960 she represented the Presbyterian Church in Canada at the Canadian Conference on Children, in St. Adele, Que. She has been active on a number of Church Committees — the Christian Education Committee; Children's Work Committee; and the Camp Finance Committee of the Synod of Toronto and Kingston.

Mrs. Taylor's special interests, outside of Church and W.M.S. work, have included membership, from 1948-55, on the Weston Board of Education; for three years a member of the Citizenship and Immigration Committee of the Local Council of Women; and membership in the University Women's Club of Weston.

(We would suggest that these centre pages be taken out of the magazine each month, and carefully kept for your own records and information.)

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CONGRATULATIONS!

The "Armagh" Heritage telecast, given as part of the recent Heritage No. 2 Series on C.B.C., has won the Canadian Film Award for the best religious film produced in Canada. This is an Award of which all friends of Armagh will be very proud!

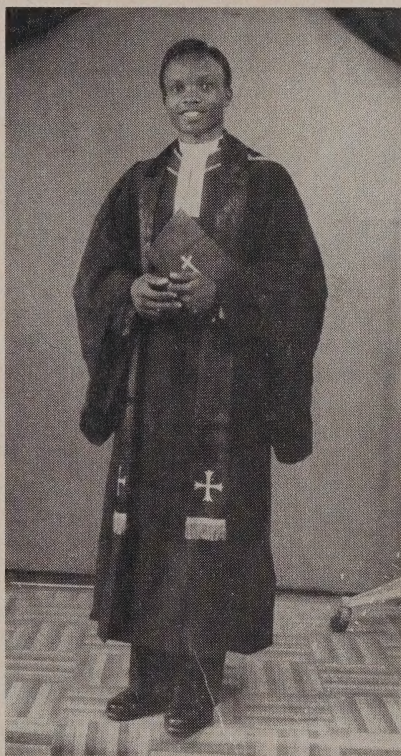
GOING TO CHURCH IN NIGERIA

by INYA O. A. UDE

NIGERIA is quite a young country, and still shows many different stages of development as it adopts western customs. There is a great difference between what it is like to go to church in the large cities, or in the rural areas of Nigeria.

In the large cities, there are many beautiful church buildings and cathedrals, which are very fine examples of the architects' craftsmanship. The worshippers arrive punctually in their limousines, on bicycles or street cars, and, if you should enter some of their churches, you would find a form of worship and furnishings similar to those in Canada. Because of a shortage of ordained ministers, the Presbyterian Church has so far been confined largely to an under-developed area and in view of this, I intend to tell you more about going to church in a Nigerian village.

Sunday comes round both as a day of rest and as a day of worship for the Christian families. Every attempt is made to make the day look different from the other days. Parents do not need to go to their farms that day; nor are there any organized games for the school children. More care is taken in tidying up the house and yard. The cheerful faces of the children in their Sunday dress, and carrying their parents'



Inya O. A. Ude

Bibles and hymn books instead of satchels, reminds one of the Psalmist's song: "I was glad when they said unto me, 'Let us go into the house of the Lord' . . ." Ps. 122: 1.

In many places the churches are built on sites that were regarded as "bad bush". These are parcels of

land under taboo. But, like the leaven that leavens the whole lump, many tabooed places have become holy to the Lord, through use by worshipping Christians. Where the missionaries were allowed free choice of land, an elevated plot was usually chosen; and the children coming up the hill look as if they are saying, "I will lift up mine eyes unto the hills, from whence cometh my help." (Ps. 121: 1.)

Where the congregation is rich, they may maintain a paid caretaker, but, otherwise, the school children are generally responsible for tidying up the church and its premises. The choir is also composed of the school children and teachers, and although the church may have no organ or other musical instrument, you will not be disappointed when you hear some choirs sing "God Is A Spirit," or even portions of Handel's "Messiah."

In certain villages the church bell is rung at specified intervals, while in others the bells merely tell you the different stages leading up to the time of worship. The first bell usually means that the community morning prayers, held daily in the church, are over; the second bell may report that choir practice is over and you may begin to come to church. The third bell tells you that the elders and minister are now saying vestry prayers, and that you should have been in the church before then!

The seating arrangement is still a

problem, as it is rooted in the custom of a society where the men and women do not normally sit together in public. For some years now we have been trying to get families to sit together. In the large cities this is no serious problem, but back in the rural areas progress is slow. Customs die hard, and in many cases the minister is asking the people to do what he does not practise himself. He may eat with his wife and children off the same table at home, and from the pulpit he preaches, "in Christ there is no male nor female," but yet he has never called his wife to sit beside him during the Lord's Supper. The children also choose to sit together, and a warden is usually appointed to keep them from becoming rowdy.

At the beginning of the service, the vestry door opens and the Elders file out to their seats. In some churches they are preceded by a uniformed choir, and the minister brings up the rear, dressed in the same manner as your ministers in Canada. In a solemn voice he calls the congregation to worship and soon the people are "lost in wonder, love and praise" as they listen to the Scriptures, say the Amen at the end of prayers, or join with zeal in the singing of the hymns.

When the service is over many spend the rest of the day visiting friends and relations. Some, however, remember to come back for the Evening Worship. Sunday School, led by the Day School teach-

ers, is usually held before either the morning or the evening congregational worship. There are people who live a few yards from the church, but have never stepped into a church building all their lives. School children in such homes have a hard time, as on Sundays they may be free to go to church, and on others they have no choice but to follow their parents to the farms. In contrast, there are old men and women in many of these rural churches who have never missed a Sunday worship, except under inevitable circumstances, since the day the Christian message came to their village. You can see the tears of joy rolling down their cheeks as they

recount how the Missionaries risked their lives to come over the hills and through tropical forests, to bring the light of the Gospel to them that sit in darkness. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7)

Note: Rev. Inya O. A. Ude is an ordained minister of the Presbyterian Church of Eastern Nigeria. He is at present studying at the University of Toronto under a special scholarship from the General Board of Missions of The Presbyterian Church in Canada.

SPECIAL TO GLAD TIDINGS SECRETARIES!

Now Is The Time To Begin!

Make September—"Introduction Month!"

*Introduce "The Glad Tidings" to new Readers;
Introduce the thought of it as a Christmas Gift!*

September is a month of "Showers"—

How about a Shower of New Subscriptions

At your next meeting?

Let's make 1962 a Banner Year for The Glad Tidings!

Begin to do it NOW!



Boys and Girls!



HELLO BOYS AND GIRLS . . . BOOKS AND BOOKS!

by FRANCES D. NUGENT

"We're all ready, Mrs. Scott," said Tommy.

"Yes, so I see," she laughed, as she looked around the group. "And Mrs. Turner is, too. She is going to read today's letter from Penny to us." Then Mrs. Turner began — "Hello Boys and Girls,

Here we are at our very last stop, before we fly back to Canada. What a trip this has been! Children's Centres, Chinese Kindergartens, and Vans in Canada; Nursery Schools for Korean boys and girls in Japan; Kindergarten in Formosa; Village Schools and a Home for Babies in India; clapping, tapping, beating, music in Nigeria; now books and libraries, here in British Guiana.

How hard it is to believe that boys and girls in C.O.C. and Explorers in Canada do all this! But you do — at least your money helps it to be done. You give so well that there is too much to put all in one place, and so it is spread out in all these places around the world.

How good it makes me feel inside, when I know that because you have given your money to the Children's Missionary Money Project, boys and girls in other countries will have milk to drink today. They will have some dinner to eat. They will hear a story about Jesus, they've never heard before. They will learn a new song. They will read a book.

But I must tell you about British Guiana. Did I ever get a surprise the other day! Miss Ramsay, the missionary here, met us at the airport and took us to her house. Then Dolly, Denny, and Nickie, all went off to see the town. I stayed to talk to Miss Ramsay.

You see, I like books, — all kinds of them. Miss Ramsay had said something about wishing she had more, and so I wanted to ask her some questions.

First, I told her I'd like to go to a Vacation Church School with her. She looked a bit puzzled and then said, 'How nice, Penny! I'd

love to take you to one. But I thought you said you could stay here only a few days?"

'I did,' I said.

'But Penny, Vacation Church School won't be for months yet,' she laughed.

'Not for months!' I said, 'but don't you have them in the summer?'

'Yes, we do,' she answered.

'Well, this is summer,' I said. 'Boys and girls, back home in Canada, are going to Vacation Church School right now. Some are going to camp, too.'

'Yes,' she said patiently, 'I know, but Penny, you're not in Canada right now. You are in British Guiana. You are almost at a part of the world we call the Equator. When it is summer in Canada, it is winter here. Oh, no, we don't have snow! It stays hot all year round, but we do have rain, lots and lots of it. You'll see what I mean before long,' she added with a twinkle in her eye.

'Well what a surprise this is. — winter in summer!', I said. 'I will be able to see some of the boys and girls at church school though, won't I?'

'Oh, yes,' she laughed. 'You'll be able to see the beginnings of some of our libraries too. Even more than that, you will be able to meet some of the teachers. They are coming to the church tonight, to talk about books, and other things we need to think about, as we help boys and girls to learn about Jesus.'

Did we ever have fun that night

when we went to the church! First, one of the teachers, Eileen, they called her, led in prayer. She asked God to help them as they tried to learn more about Him, — and as they learned more about teaching other people about Him, too. Next, they divided into small groups and did all sorts of things. One group was looking up answers to questions in some library books. Another was learning a new game — a real funny one called 'Sick Cat'. Ask your leader to teach it to you.

Do you like puppets? I do, and some of the teachers were making them. Right next to them, others were preparing a story to use with the puppets.

Later, we all sang some songs together. I liked the prayer song we learned, called 'Thanks to God'. I especially liked the last part. Before we left, each group told the others what they had been doing, and showed them the things they had been making. The only thing wrong with it all, was that there just wasn't enough time.

When we got back to the house, Miss Ramsay said, 'Well, Penny, do you know, now, why we need more books for our teachers, and boys and girls?'

'I sure do,' I said. 'Every teacher there tonight needed books to help with what she was doing, — reference books you call them, don't you? We all need books to help us with things we do not know. We learn and remember things much better if we find out the answers

for ourselves. I heard someone say once, 'We learn by doing'. That's right, isn't it! But you need books here, to help with that learning — not just any kind, but special ones for teachers, and leaders, and boys and girls.'

'I'll tell my friends in Canada about it,' I went on. 'They can help by sending in their money to the Children's Missionary Money Project, can't they!'

Well, now I have. In fact, I've told you about all sorts of ways I've seen your money spent. Soon, we'll be home again. Then perhaps we'll be able to tell you even more.

Bye boys and girls. See you soon. Love, Penny."

(P.S. The game "Sick Cat" is on page 119 in 'Children's Games from Many Lands'. Directions for making and using puppets are on pages 86-89 in 'Let's Play a Story' and pages 51-64 in 'Here's How and When'. The prayer song, 'Thanks to God' is on page 18 in 'The Whole World Singing'. A good story for telling with puppets is the 'Witch Doctor's Daughter', on pages 119-126, and one for just telling and enjoying is, 'A chance for School' on pages 97-101, both in 'Missionary Stories to Play and Tell'. We hope Leaders will share with the boys and girls some of the stories, songs, games, and activities mentioned.)

* * * * *

"MOTHER OF MUSIC!"

by the REV. H. A. MACMILLAN, D.D.

Taipei, Formosa

THAT IS what she was lovingly called, in Formosa, by a large family of music-lovers — Mrs. William Gauld, who served as a Missionary in Formosa for more than 40 years, and who died, in Guelph, Ontario, last December, at the age of 93. All throughout the Church in Formosa, Memorial Services have been held — North, South, East and West — under the Auspices of the General Assembly's Committee on Church Praise. The Ministers in charge of these Services had once been her organ, or piano, pupils, and the Choirs, made-up of members of her

Singing Classes, sang her best-loved Anthems. These were a tribute of love and tender remembrance indeed!

"She was more than just a 'Mother of Music,'" commented one student. "I would call her a 'Mother of Harmony'. Just to say 'Mother of Music' might make people think only of her place in the Class Room, or the Church Choir. My memory goes to her home. Many a time I have seen her there, or heard of her help in solving peoples' problems; engagement, or marriage difficulties; church squabbles; pov-

erty problems; or meeting illness needs. Go Bok Suniu's house, at almost any time, day or night, was a home where distressed ones in life's discordant streets came for guidance to inner harmony. I would indeed call her 'Mother of Harmony'."

"I can vividly see her hands in motion, with the precision of a metronome", said another one of her students, who spoke at a Memorial Service. "She may not have possessed a metronome, but she had one in her heart." Mrs. Gauld's contribution to Church Praise is, of course, already memorialized in the Hymn Book of the Formosan Church. There are Hymns, or Choir Selections, of her own, or her husband's, choice, or translation. There is, also, a well-known tree on the Tamsui campus, called "The Amen Tree", and this remains a memorial to Mrs. Gauld, and to another beloved leader of Church music in Formosa, Mrs. Montgomery, of Tainan, who now lives in Qualicum Beach, British Columbia.

It was on a tropical summer day, in 1936, that the Church Praise Committee, made up of Chinese and their Overseas Missionary Colleagues, met to finalize the preparation of the present Hymnal. One final Hymn, among those proposed, was being reviewed under the shade of a wide, spreading, camphor tree. "Now let's try it!" suggested these two women, as with one voice. Those present that day remember the singing as an unforgettable in-

spiration. The group unanimously sang "Amen!" It marked the end of a full two year's work, and, as it happened, this was the first time that "Amen" had been sung in the Church in Formosa, in any such officially-appointed group. Earlier books omitted the "Amen." Now they were confronted with a question. Could "Amen" be added to each Hymn in the book, without the official approval of the Courts of the Church? The group agreed to do this, anticipating a response as spontaneous as was theirs. And that is how "Amen" came into the singing of the Formosan Church, and how it is that the big old Camphor tree, is known to this day as "The Amen Tree"!

Mrs. Gauld (Margaret Mellis) was born in the village of Kippen, Ontario, on June 17, 1867, and it was there, as a very young girl that she became a leader in Church music. Later, while visiting relatives near Regina, Saskatchewan, she played the organ in a little prairie Church, at the Sunday services, and there a young Divinity Student, William Gauld, from Knox College, Toronto, was in charge. From that summer, they began a life of service together, which led to marriage, and then to "Far Formosa", where they were sent in 1892, and where they became pioneers in the Church's work throughout the Island. Dr. Gauld died in 1923, but his wife continued her work in Formosa till the beginning of World War II, when all foreigners

were evacuated.

This Church in Formosa has been called "The Singing Church of East Asia", and it is planned, in memory of this beloved woman, who helped to make it so, to hold each summer, around the date of her birthday — June 17th — Choir Leaders' Conferences, which, in many ways, will seek to continue her ministry of music. Another one of her former

students said of his well-loved teacher — "She not only *taught* music, but every Church which she attended became a Church that *caught* the spirit of the praise of God. Even the congregation at the Happy Mount Leprosy Colony, where she lived and taught during her last two years in Formosa, became, under her leadership — a Choir. Let us seek to pass on this spirit!"

"AMEN" TREE



* * * * *

PSALM FOR MIDSUMMER

Dr. Andrew Blackwood refers to the 121st Psalm as the Travellers' Psalm. He speaks of The God of the Waiting Hills — "I will lift up mine eyes unto the hills, from whence cometh my help"; The God of The Sleepless Watch — "He that keepeth thee will not slumber. Behold He that keepeth Israel shall not neither slumber nor sleep"; The God of The Friendly Shade — "The Lord is thy keeper: The Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night"; The God of the Winding Road — "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

LETTER FROM INDIA

From BEATRICE SCOTT, B.A.

Dear Friends:

My work has changed somewhat since last I wrote to you. I now have the Village Schools, Hostels, and Children's Home — the care of the orphan children, big and little. So I thought I would tell you about some of them.

In the M. G. Abey Memorial Children's Nursing Home there are at present four children between three and four years; three, between one and two; and one small baby. The oldest of these is Sara Anugrah, about whom some of you have heard. She came to us when the youngest girl in the Home was about five years old, and we were thinking that the need for the Home might have passed. Since then several have come. The youngest was brought on April 1st, two days old, her mother having died at her birth. She was her first baby and they gave her to us willingly, so that we would not be accused of taking children forcibly. The young father came back with an uncle, and two officials from his village, to do this. John Master is the Sarpanch — leader of several villages in the new municipal set-up—so he also witnessed, as well as Shanti Bai, who is the one woman member of the Amkhut Panchayat. When explaining what was being written, tears came to the father's eyes. Later he came to the Home and held his daughter in his arms. Then he stood up, put the baby in my arms, and turned away without a word, his face working in an attempt to hide his emotions. Pray that we may be enabled to bring up this little one "in the nurture and admonition of the Lord," and that she may become a servant of whom her father will be proud.

When the children are about 8 years of age, they "graduate" to the hostels. Of these "graduates" we have 13 boys and 6 girls. The boys have a special room which is the "Abey" home to which they go at holiday time. Those who do not know their father's name take Abey as a surname, and all consider themselves Abeys. We also have a few in the hostels who came to us later. The latest such addition is Jhorkiye. Nearly a year ago, when Miss Brown and the other nurses were in Sardi for a clinic, they were called to a home to see a burn case. They found a boy of about 12 or 14 years, lying in great pain—fingers gone off one hand, face badly burned, and legs burned to the bone. He had been lying without help for four weeks. They took him to Jobat hospital, where he was treated for months. He has no parents, and the relatives with whom he was living were not concerned. So when he was discharged a short time ago he came to Amkhut. Miss Sherrick is arranging for him to be taught

during the summer holidays, and then we shall see if he can be fitted into school life.

There are a few whose parents were Christians, one of whom is not living, and who cannot fully support them. They go to relatives during the holidays. Then, some families take others for the holiday time. This year all the girls are in Christian homes for the summer vacation. This allows Shanti Bai, the matron, to have a complete holiday. She is a teacher who has been with us for many years, and now teaches only part time. We are grateful for her devoted life and influence among the girls.

There is a great variety of personality and character among so many for such varied backgrounds—Duncan, now in 8th class, not too quick at school, but very dependable and honest, ready to help in any way, keenly interested in motor mechanics; Sammy, quicker in some ways, but careless, not progressing in school as he should, because of not putting his mind to his work, wandering—as an older brother says, “Wah bina lagam ka ghora hai” — “he is a horse without a bit”; Nana, who just can’t progress in school work, whose hair is always standing on end, in spite of spasmodic efforts to control it, who flies into a temper at the most unexpected provocation, but who works so faithfully; Man Singh, another who just can’t understand Maths. or English, but whose belongings are always carefully preserved, and whose person and clothing are always neat and tidy; Henry, small and unassuming, but usually standing first in his class; Markus, the little dreamer, always trailing behind; and all the others.

When they finish school in Amkhut some find work, others go to High School, or for some kind of training. James has just completed training as a tailor, and Thomas as a welder. An Singh is in High School. Mongol Singh has a good position in the Air Force. Musa is an evangelist, recently appointed chaplain for Jobat hospital. Benjamin has just graduated from Jobat School of Nursing, having passed in 1st Division. He will be working in the Mendha dispensary. Others are labourers, or working in other places. Some of the girls took a Domestic Course and are now happy wives and mothers. Susanna, who graduated as a nurse from a United Church of Canada hospital, is married to an evangelist there, and is helping with the medical work in the village, as well as looking after their year-old twins. Kamala is in the Jobat hospital.

We ask your prayers for each of the Abey family, for those who care for and teach them, and for us, as we supervise and plan for them.

Yours very sincerely,

Beatrice Scott.

PRAYER FELLOWSHIP

IN 1961, for the first time, Prayer Fellowships were held around the world, in preparation for the World Day of Prayer, the day when women, the world over, join together in prayer, and this year, especially celebrated by the women in the United States as their 75th Anniversary. In Canada, the Women's Inter-Church Council arranged for three such groups — in Vancouver, Winnipeg, and Toronto.

All these Prayer Fellowships followed much the same pattern. Each was led by a team of trained workers — three from U. S. and one from Canada — with whom they studied the story of Jesus and the women at the well (John 4: 1-42). In the little Study Book, "There Came a Woman", much material for these and future devotions is to be found. Members were divided into four groups to discuss crucial concerns confronting Christian women today — the witness of the Church; responsibilities of Christians in world affairs; community concerns; how to make more effective the observance of the World Day of Prayer.

At the Toronto Fellowship, Mrs. G. A. McMullen, President of the Women's Inter-Church Council of Canada, and a member of the team which led groups in Boston and New Haven, challenged women to consider the power that can be released through prayer. "We must call all our women to action", she said, "mobilize the women power of our great denominational and inter-denominational organizations in a dynamic Prayer Programme, beginning with *You*."

Group members felt that they had grown closer to one another; closer to their sisters overseas in other lands; closer to the Heavenly Father; in this very vital Fellowship of Prayer. It is hoped that such preparation for the observance of the World Day of Prayer, in all lands, may become more widely used, so that more women may be privileged to attend, and so to find a wider version of their opportunities for service.

* * * * *

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

PRAYER — FOR THOSE OLDER YEARS!

(This "Prayer" has been sent in to us by an anonymous reader. The source is unknown, but it does contain much food for thought!)

"Father, thou knowest I am growing old. Keep me from becoming talkative, and possessed with the idea that I must express myself on every subject.

"Release me from the craving to straighten out everyone's affairs. Keep my mind free from the recital of endless detail. Give me wings to go to the point. Seal my lips when I am inclined to tell of my aches and pains — teach me the glorious lesson that occasionally I may be wrong — make me thoughtful but not nosey, helpful but not bossy. With my vast store of wisdom and experience, it does seem a pity not to use it all, but thou knowest, Lord, that I want a few friends in the end. Amen."

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. J. HOGG
639 MOSS STREET
VICTORIA, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL — Many friends and members of St. Andrew's W.M.S. Auxiliary, *Victoria*, were present at the April Meeting when Mrs. F. O. Jenkinson, Past President of Victoria Presbyterial, and a member of this Auxiliary, conducted the "Easter Service of Worship", which she had been requested to prepare for the April "Glad Tidings". Mrs. James McNeill, President, introduced the Guest Speaker, Dr. Mary Roberts, a former Medical Missionary in *India*. Dr. Roberts gave an illustrated Address on the Oberammergau Passion Play in *Germany*, which she

had recently seen. Mrs. D. Gosse was Soloist.

A Special Meeting of Victoria Presbyterial was held in St. Andrew's Presbyterian Church, *Victoria*, to hear Miss Laura Pelton tell of her work with the Student Christian Movement. Following this, questions from Synodical, which were to be submitted to the Annual Council Meeting in *Stratford*, Ontario, were discussed, and, during the Social Period, friends had an opportunity to meet Miss Pelton.

WESTMINSTER PRESBYTERIAL — A Group from the *Vancouver* Chinese Presbyterian Church were special guests at the Thank-Offering Meeting of the Afternoon W.M.S. Auxiliary of Kerrisdale Presbyterian Church, *Vancouver*, when Miss Ruth Yeandle told of her visit in

refugee year to *China* and *Japan*, and illustrated her talk with splendid pictures. Children from the Chinese Kindergarten sang first in Chinese, and then in English, and Miss Annie Wilson gave an inspiring Devotional.

Mrs. Daisy Choquette, President of the W.M.S. Auxiliary of *Haney* Presbyterian Church, presided at the Rally of W.M.S. Auxiliaries of this Presbyterial held in this Church, with the Guest Speaker, Miss Irene Stringer of the *Bhil Field, India*, telling of the W.M.S. work on that Field. Representatives from several groups in the lower mainland were present. Refreshments were served by the ladies of the Church.

Officers of Westminster Presbyterial, and C.G.I.T. Leaders, met in Kerrisdale Presbyterian Church, *Vancouver*, to honour Miss Evelyn Murdoch, Deaconess, who has been transferred to *Saskatoon*. All spoke of her faithful work, and their regret at her leaving this Presbyterial. Mrs. C. V. Morrison, on behalf of the C.G.I.T. Leaders, presented Miss Murdoch with a travel case, and Mrs. G. M. Ledingham, on behalf of the Presbyterial Officers, presented to her a camera light meter.

At St. Paul's Presbyterian Church, *Vancouver*, the W.M.S. Auxiliary held an Evening Meeting, when the Rev. T. Mulholland, of *Fairview* Presbyterian Church, was Guest Speaker. The Soloist, Mrs. Sentinel, sang twice, accompanied by Miss

May Morrison, and Mrs. N. G. Robertson conducted the Devotional Period.

The *West Vancouver* W.M.S. Auxiliary held an interesting Thank-Offering Meeting, when Miss Ruth Yeandle brought her guest, Mrs. Khong Kha Kul, recently arrived from *Hong Kong*. Beautiful pictures of *Hong Kong* were shown, and the visitor from that City told of the urge to tell the Gospel Story to her own people. Mrs. J. A. Davidson presided and the Devotional Period was given by Mrs. A. Carrick. Mrs. B. J. Wallis presented the Vote of Thanks. Mr. and Mrs. Wallis are being transferred to *Hamilton*, Ontario, and Miss M. C. Williams paid tribute to Mrs. Wallis for her untiring efforts to bring together the women of the Church. The Rev. S. Lindsay McIntyre closed the Meeting with the Benediction.

Miss Sybil White, *Vancouver*, was Guest Speaker at the Thank-Offering Meeting of the Senior W.M.S. Auxiliary of Cooke's Presbyterian Church, *Chilliwack*, and gave a comprehensive "Review of Overseas Missions". The Auxiliary honoured Mrs. Ray Aitken with a Life Membership and Pin, in recognition of her many years of work in Sunday School, Young Women's Group, and C.G.I.T. President, Mrs. Wm. Duthie, addressed Mrs. Aitken; her Mother, Mrs. McGregor, presented the Certificate; her daughter, Mrs. Tom Ross, presented the Pin. Mem-

bers of the Young Women's Group, and the Ladies' Guild, were present on this happy occasion.

When the Rev. Edward Bragg, a former Missionary in *British Guiana*, was Guest Speaker at the Meeting of the W.M.S. Auxiliary of Mt. Pleasant Presbyterian Church, *Vancouver*, the Rev. F. G. St. Denis conducted the Worship Service, and Mrs. St. Denis was Soloist.

At the Thank Offering Meeting of this Auxiliary, the Rev. Stanley Smith, of the Seamen's Institute, was Guest Speaker, and, showing pictures of the many ships of various Nations berthed in *Vancouver Harbour*, he told of the work done among these seamen. In the Seamen's Institute, there is a Memorial table cloth, embroidered with the name of Mt. Pleasant W.M.S. Auxiliary, and placed there by the Rev. Stanley Smith. On behalf of the W.M.S. Auxiliary, Mrs. D. A. Smith presented an Honorary Membership and Pin to Mrs. W. G. Gourlie, a former member of *British Columbia* Synodical, of *Westminster* Presbyterian; and with long years of service in her Auxiliary.

ALBERTA

MISS GRACE HILLOCKS
729A-14TH AVE. S.W.,
CALGARY, ALBERTA
PRESS SECRETARY

CALGARY PRESBYTERIAL — The Isabel Taylor Affiliated Group of the W.M.S. of Chalmers Presbyterian Church, *Calgary*, heard Miss

Dorothy Shantz speak on her recent trip to the various Mission Fields in *Nigeria*, at their Annual Thank-Offering Meeting. Illustrating her Address with interesting slides, she stressed the needs of a Missionary, the longing for letters from the homeland, and how such letters can help.

Mrs. Lyle Caspell showed slides, and gave an informative talk on *Formosa* at the Meeting of the Elizabeth Rae Auxiliary of the W.M.S. of Grace Presbyterian Church, *Calgary*, and brought a display of work done by patients at the Leper Colony. Mr. and Mrs. Caspell have recently visited Dr. and Mrs. James Dickson in *Formosa*.

Following the monthly Meeting of Calgary Presbyterian in St. Giles Presbyterian Church, *Calgary*, a Panel Symposium was given by the delegates who attended the Annual Meeting of Alberta Synodical in St. Andrew's Presbyterian Church, *Lethbridge*. Miss Shirley Scott, of *Calgary*, was Moderator, and those taking part were Mrs. A. P. Forrester; Miss Marguerite Fraser; Mrs. Jessie McArthur; Mrs. J. K. Paul; Miss N. Gunn; Mrs. M. McCallum, and Miss Grace Hillocks. Each delegate gave her own impression of the highlights of the Programme, and told of the knowledge and benefits she derived from attending.

EDMONTON PRESBYTERIAL — The Explorer's Group of Westmount Presbyterian Church, *Edmonton*, re-

cently gave an interesting Programme on *India*, when they presented a short Play on *India*, directed by Mrs. O. Nugent. This Play was filmed and taped, by the Rev. O. Nugent, as it was put on by the girls, for future viewing, Mr. Sarochon, of the Canadian Bible Society, showed the film, "The Potter's Wheel", and the Offering was given for the work of the Bible Society.

In order to keep the Anniversary Projects foremost in the minds of the members, the Afternoon Auxiliary of the W.M.S. of Strathcona Presbyterian Church, *Edmonton*, has started a Special Fund for this purpose.

PEACE RIVER PRESBYTERIAL — The W.M.S. Auxiliary of Munro Presbyterian Church recently held a Missionary Programme on the theme "Togetherness", with the proceeds earmarked for the two Anniversary Projects — the Jobat Nurses' Residence and School, *India*; and the Winnipeg Presbyterian Fellowship House, in *Winnipeg, Canada*. Two Plays comprised the Programme — "Am I My Brother's Keeper?"; and a Play written by Mrs. George Esselink about the School of Nursing in *Jobat, India*, with Mrs. R. G. Thomlinson, of *Spirit River*, taking the part of Superintendent, and Mrs. T. Molina and Mrs. J. Graham, both of *Blueberry Mountain*, participating. Musical numbers contributed to the Programme.

Mrs. L. Bernard, the only Charter Member of the original W.M.S. Auxiliary, was presented with a Life Membership Pin, on the celebration of the 25th Anniversary of this Auxiliary.

SASKATCHEWAN

MRS. JOHN HETTEL
1416 TAYLOR DRIVE
SWIFT CURRENT, SASK.

PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL — Explorers and C.G.I.T. Groups of St. Andrew's Presbyterian Church, *Tisdale*, held recent Services, when the Explorers, under the leadership of Mrs. P. Sauers, held their Initiation and Star Ceremony, and stars and pins were presented to 7 members by Miss Darlene Sauers, C.G.I.T. President. Under the leadership of Mrs. C. Hanneson, the C.G.I.T. Group held their Lanyard and Affiliation Ceremony. Mrs. S. J. Sharkey, Presbyterial Girls' Work Secretary, conducted the Lanyard Ceremony, when Mrs. H. Jensen, President of Elena MacKay Auxiliary of the W.M.S. presented lanyards to Karen Hanneson, Darlene Sauers, Vera Jacob, and Wendy Duncan. During the Affiliation Service, Mrs. A. McConnell, representing St. Andrew's Auxiliary of the W.M.S., presented membership cards to 8 girls. The films, "Camp Council", and "Something for Girls" were shown, and, at the following Fellowship Hour, lunch was served by the girls.

Mrs. Louise Reid, of *Tisdale* was warmly congratulated by her fellow-members of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Tisdale*, when they called at her home on her 92nd birthday. Mrs. Reid is a Life Member of the W.M.S., and still attends Meetings.

REGINA PRESBYTERIAL — Mr. J. R. Ross, of *Swift Current*, outlined the true value of Christian giving, in a fine Address at the Thank-Offering Meeting of the Women's Federation of First Presbyterian Church, *Regina*. Mrs. F. A. Findley, Jr., presented the thanks of the Federation, and others taking part were Mrs. A. C. McEachern; Mrs. R. Murdock; Mrs. W. W. Johnstone; Mrs. N. D. Kennedy. The Benediction was given by the Rev. Dr. N. D. Kennedy. Members of the Friendship Circle served refreshments at the Social Hour, following the close of the Meeting.

SASKATOON PRESBYTERIAL — The Annual Meeting of Saskatchewan Synodical was held in St. Andrew's Presbyterian Church, *Saskatoon*, with President, Miss Isabelle Bailey, of *Clouston, Saskatchewan*, presiding at all Sessions, and the Theme, "Christ's Legacy to the World". The Rev. Dr. M. Nicolson conducted all Devotional Periods, using the themes — "The Church With a Mission"; "The Church and the Means"; "The Church With A Message."

Miss Margaret Boyd, Regional Secretary, Mrs. G. A. Johnston, and

Miss Mary Scott, presented "Echoes from the W.M.S. Training Centre", showing that improved programmes, and better leadership were the results, and the basic purpose of these Training Centres. Attendance at them makes for stronger Groups, and more effective interest in the Church of Jesus Christ. Several members took part in the "Anniversary Presentation", using the letters of the word to answer such questions as "What Anniversaries?", and "Why 1964?" In that year, the W.M.S. celebrates the 100th Anniversary of its beginning, and the 50th Anniversary of the Society in its present form.

Miss Louise Reith, M.A., Director of Organizations on Council Executive, was Guest Speaker, and showed interesting slides of the work of the Presbyterian Church, in Canada, and Overseas, with her excellent Address on the work of the W.M.S. All who attended these Sessions returned to their homes, with increased knowledge of the value and outreach of W.M.S. work; with a warm sense of fellowship together; and a strong determination to do their part to proclaim "Christ's Legacy to the World."

The Senior Auxiliary of the W.M.S. of Parkview Presbyterian Church, *Saskatoon*, has experienced a great loss in the sudden death of Mrs. J. Angus, who passed away on her way to a recent W.M.S. Meeting. Mrs. Angus was the Corresponding Secretary for this W.M.S.

Auxiliary, and, when living in *Biggar*, Sask., was very active in the W.M.S. Auxiliary of St. Andrew's Presbyterian Church there.

MANITOBA

MRS. S. A. SHERLOCK
414 QUEEN STREET
PORT ARTHUR, ONT.

PRESS SECRETARY

BRANDON PRESBYTERIAL — At a Congregational Meeting of the Presbyterian Church, *Neepawa*, Man., the W.M.S. Auxiliary presented to Mrs. Agnes McDougall a Life Membership Certificate and Pin. Congratulations were extended to Mrs. W. G. Fraser, a W.M.S. Life Member, who had recently celebrated her 92nd birthday.

Junior Life Membership Certificates and Pins were presented by the W.M.S. Auxiliary to Kathryn Powell and Barbara Markle, at the Meeting of their Explorer Group.

At the Thank-Offering Meeting of the W.M.S. Auxiliary of First Presbyterian Church, *Portage La Prairie*, the Guest Speaker was Miss Betty Ann Caldwell. Speaking on "Operation Crossroads", she told of her five weeks spent in *Nigeria*, where she assisted in the Mission work of the district. Mrs. P. Andrews thanked the Speaker, and the Devotional Period was in charge of Mrs. G. Fairbairn and Mrs. H. Falk. Mrs. W. H. Vopne presided, and a Social Hour followed the Meeting.

SUPERIOR PRESBYTERIAL — The Thank-Offering Meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Fort William*, was held in Grant Hall, with President, Mrs. K. W. Hearenden, presiding, and the Rev. Walter Ross giving the Devotionals. The Guest Speaker, the Rev. R. G. A. Morrison, of *Murillo*, *Kakabeka Falls*, and *Slate River*, was introduced by the Rev. Dr. A. H. Johnston, and brought a challenging message on "Thanksgiving". Mrs. Norma Biggs was Soloist, accompanied by Mrs. Grenstead. Good Reports were presented by all Secretaries, and the Rev. Walter Ross pronounced the Benediction. During the Social Hour following, Life Memberships were presented to Mrs. John McKenzie, and Mrs. Agnew H. Johnston, wife of the Minister of this Church. Mrs. Kenneth MacKenzie, and Mrs. Jas. Gibb, made the presentations. This Auxiliary has lost a valued member in the sudden death of Mrs. D. H. Matthews, who had been instrumental in organizing the Women's Groups of First Presbyterian Church, *Fort William*, and was Secretary for Senior Groups on Superior Presbyterial.

At the December Meeting of this Auxiliary Mrs. W. S. Nairn was presented with an Honorary Membership by her Auxiliary — not a Life Membership, as had been incorrectly reported in an earlier issue.

Mrs. A. J. Loney, the newly-

elected President of Manitoba Synodical, was presented with a gift by the members of St. Andrew's Evening Guild, with Mrs. H. A. Hollinsworth making the presentation.

The members of Superior Presbyterial and the Lakehead Synodical Officers, met with Miss Dorothy Keller, Regional Secretary, at a Special Meeting in the home of Mrs. Harcourt Johnston, *Fort William*, when Miss Keller told of the work just completed by "The Team for Christian Vocations" during a week at the Lakehead. Mrs. Gladys McDougall reported the Annual Meeting of Manitoba Presbyterial, held in *Winnipeg*.

At the combined Thank-Offering Meeting of the Afternoon and Evening Auxiliaries of the W.M.S. of First Presbyterian Church, *Port Arthur*, Mrs. Wm. Hunter, President, and Mrs. S. Sherlock, Girls' Organization Secretary on Superior Presbyterial, presented C.G.I.T. pins to Miss Marilyn Spidell and Miss Joanne Carlisle, the first C.G.I.T. members to graduate from this Church. Mrs. M. M. Spidell paid tribute to their Leader, Mrs. H. M. Caird. Interesting slides of Children's Work in the area were shown, and refreshments were enjoyed later.

At the Lakehead C.G.I.T. Graduation Ceremony in St. Andrew's Presbyterian Church, *Fort William*, Diplomas were presented to Margaret Bell and Dianne Tetoff, St.

Andrew's Presbyterian Church, *Fort William*; Leslie Burns, First Presbyterian Church, *Fort William*; Joan Carlisle and Marilyn Spidell, First Presbyterian Church, *Port Arthur*. Miss Dorothy Keller, Regional Secretary, gave an inspirational message, and Miss Lois Tupper, M.A., B.Ed., Director of Women's Leadership Training at McMaster University, *Hamilton, Ont.*, spoke on "First Called Christians". Others taking part were members of the Lakehead C.G.I.T. Board — the Rev. Ray Wilson, the United Church, *Fort William*; the Rev. Dr. Stanley McLeod, Wesley United Church, *Fort William*; and the Soloist, Mrs. Rose Dokuclie.

WINNIPEG PRESBYTERIAL — It was an interesting event when the Young Peoples' Society and the Sunday School, of First Presbyterian Church, *Winnipeg*, were hosts to the Boys Choir from *Birle* Indian Residential School, accompanied by the Principal and Matron, Mr. and Mrs. Rusaw; and the Girls' Choir from the Cecilia Jeffrey Indian Residential School, *Kenora*, who were accompanied by the Principal, Mr. Robinson. After singing several numbers in the Church, the Choirs came to the Sunday School, where they delighted their Audience with their singing of Hymns and Sacred Songs. Slides were shown, also, and dinner was served by the Officers of the Sunday School of First Presbyterian Church. It was a happy and enjoyable time for everyone.

HAMILTON AND LONDON

MRS. GEORGE CLELAND
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PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — President, Mrs. F. Piper, of *Southampton*, presided at the Annual Meeting of this Presbyterial, in St. Paul's Presbyterian Church, *Wiarton*, with 94 Delegates in attendance. Miss Laura K. Pelton, *Toronto*, the Guest Speaker gave an interesting Address on her visits to Presbyterian Missions in the *Far East* and later installed the 1961 Officers.

Mrs. W. Threndyle, *Hanover*, reported on the W.M.S. Training Centre, held in McMaster College, *Hamilton*, and Mrs. G. Fullerton, of *Glamis*, told of the Leadership Training Centre held in *St. Thomas*. Mrs. T. Gamble, *Chatsworth*, and Mrs. Hendry, *Tiverton*, presented reports of the Annual Synodical Meeting. The Rev. George Millar brought greetings from Presbytery, and the Soloist was Mr. Robert Kastoner, with Mrs. Robert Craig, Accompanist. The St. Paul's Women's Service Club provided refreshments.

At the Thank-Offering Meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Hanover*, Mrs. E. A. Winkler was Guest Speaker, her subject being, "Into All The World Together." She was introduced by Mrs. Robert Gruet-

nezer, and thanked by Mrs. H. G. Lindsay.

CHATHAM PRESBYTERIAL — At the close of a 20-week Leadership and Bible Study Class, the men of St. Andrew's Presbyterian Church, *Puce*, held a Graduation Dinner, which was catered for by the Women's Association, assisted by the C.G.I.T. Group under the Leadership of Mrs. Roy Leckie, President of the W.M.S. Auxiliary, and Miss Elaine Cline, C.G.I.T. President. This being the girls' first attempt, they were thrilled to present themselves in uniform for such an occasion.

HAMILTON PRESBYTERIAL — The Mary Oswald Auxiliary of the W.M.S. of St. David's Presbyterian Church, *Hamilton*, celebrated their 40th Anniversary, with Mrs. George Oswald, Jr., presiding, and many guests present. Mrs. George Oswald, Sr., in whose honour the Auxiliary is named, and Mrs. Wm. Hill, gave the Devotional Period. Guest Speakers were Mrs. Duncan Allan and Mrs. W. E. McCutcheon. Greetings were brought from *Hamilton and London Synodical* by Mrs. George Bowman; from *Hamilton Presbyterial* by President, Mrs. W. E. McCutcheon; and from the Kirk Session by the Rev. Dr. Chas. Carnegie. Soloists were Miss Therese LeBlanc, and Miss Marilyn Preston.

Miss Margaret Fenwick, Past President, was presented with an Honorary Membership at the Thank-Offering Meeting of the Eliz-

abeth Lyle Auxiliary of the W.M.S. of Central Presbyterian Church, *Hamilton*. The Guest Speaker was Mrs. Leo Buchak, of the Ukrainian Presbyterian Church, *Hamilton*, who told of her work in that congregation, and stressed the needs of these new Canadians for help, both in their spiritual life and in their everyday living. The C.G.I.T. Group gave the Devotional Period, and others assisting in the Programme were Mrs. Albert Curtis, Mrs. Murray Hall, and Mrs. R. C. Heels.

Mrs. Eldon Hughes introduced the Adult Mission Study to the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Ancaster*, at a Meeting held in the home of Mrs. John Livingston. Assisting were Mrs. J. H. Edington, and Mrs. H. F. Robinson.

LONDON PRESBYTERIAL — The W.M.S. Auxiliary of Knox Presbyterian Church, *Belmont*, at a recent Meeting, presented an Honorary Membership to Mrs. Mary Chivars, a devoted member of this Auxiliary for many years.

MAITLAND PRESBYTERIAL — Mrs. Farrish Moffatt, President of this Presbyterial, was Guest Speaker at the Meeting of the W.M.S. Auxiliary of *Whitechurch* Presbyterian Church, when many guests from neighbouring Churches attended and enjoyed her Address. Mrs. Gordon Greig was Soloist.

The Afternoon Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, *Wingham*, welcomed

members of the *Molesworth* and *Goforth* W.M.S. Auxiliaries to their Thank-Offering Meeting. Captain Newman of the local Salvation Army Corps was Guest Speaker, and, speaking on the social aspects of our Christian witness, vividly stressed cases of local needs. At a joint Meeting of *Bluevale* and *Belmore* Auxiliaries of the W.M.S., Mrs. Andrew Gaunt, of *Whitechurch* was the Special Speaker, and in her Address, told of the life of Philip, the Disciple.

NIAGARA PRESBYTERIAL — The four Life Members of the W.M.S. Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, *Thorold* — Mrs. Wm. Munro; Mrs. Robert McPherson; Mrs. Wm. Fenton; and Mrs. Robert Whyte — were each presented with a corsage, when their Auxiliary met at the Manse of the Rev. and Mrs. Skelley. The President, Mrs. D. Wallace, presided, and Mrs. Wm. Munro, the Senior Life Member, reviewed the history of the Auxiliary, and told of the difficulties experienced at the time of Church Union, with a divided Congregation.

Mrs. E. Spencer, *Fort Erie*, 1st Vice-President of *Niagara* Presbyterial, was Guest Speaker at the Thank-Offering Meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *St. Catharines*. She stressed the joy of the Resurrection, which can be carried into everyday living, as Christian women obeying Christ's command.

TORONTO AND KINGSTON

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PRESS SECRETARY

BARRIE PRESBYTERIAL — 75 years ago, 31 women of the *Orillia* Presbyterian Church formed themselves into a Working Group of the Women's Foreign Mission Society, under the Presidency of the late Mrs. R. N. Grant. In June, 1914, this Group, greatly augmented in numbers and service, became an Auxiliary, in the *Orillia* Presbyterian Church, of the newly-amalgamated Women's Missionary Society, (W.D.) of the Presbyterian Church in Canada, with Mrs. Alex McLean, the first President. This June, the 75th Anniversary celebration filled *Orillia* Presbyterian Church to capacity. President, Mrs. Norman Post, welcomed guests and gave the Historical Résumé. The Programme was interspersed with Hymn-singing and Solos — Mrs. H. A. Robinson, Mrs. Alan McCuaig, and Peter LaBaron, were Soloists; Prayers and Scripture Readings were given by Mrs. Robert Gordon, Mrs. Allan Caldwell, and Mrs. S. R. Sarjeant. Council, Synodical, Presbyterial, and Presbytery presented Greetings, and tribute was paid by local Church Groups — from the three *Orillia* United Churches, by Mrs. M. S. Greer, President of St. Paul's United

Church W. M. S.; Mrs. R. T. McKim, President of St. James W. A., spoke on behalf of the Anglican Church; Mrs. Clarence Tennant, President of the Mission Circle of First Baptist Church, and Mrs. Capt. H. Fraser, of the Salvation Army, brought Greetings from their Groups. Miss Hattie Nugent presented corsages to each Past President attending—Miss Beatrice Harvie; Mrs. D. L. MacDonald; Miss M. Johnson; Mrs. L. Horne; Mrs. G. Browne; Mrs. A. Badger; Mrs. Prettie; Mrs. E. Jones; Mrs. Rumford; Mrs. D. H. McNabb; Mrs. A. J. Trueman; Mrs. J. H. Eaton, and Mrs. D. H. McGill. Mrs. A. Badger dedicated the Offering, and the Rev. Dr. J. A. MacInnes closed the Service with the Benediction.

At the Reception, later, President, Mrs. Norman Post, and Mrs. Clarke Wallace, received the many guests and representatives of more than 12 W. M. S. Auxiliaries from out-of-town, as well as members and friends from local Churches, and, presiding at the flower-decked Tea Tables were Mrs. J. A. MacInnes; Mrs. A. H. McLean; Mrs. G. F. Hayward; and Mrs. Arthur Trueman. Mrs. J. H. Eaton cut the traditional Birthday Cake, and three Birthday Candles, representing Past, Present, and Future, were lighted by Mrs. D. H. McGill, Mrs. J. H. Rumford, and Mary Sander-son, a Junior Life Member of the W.M.S.

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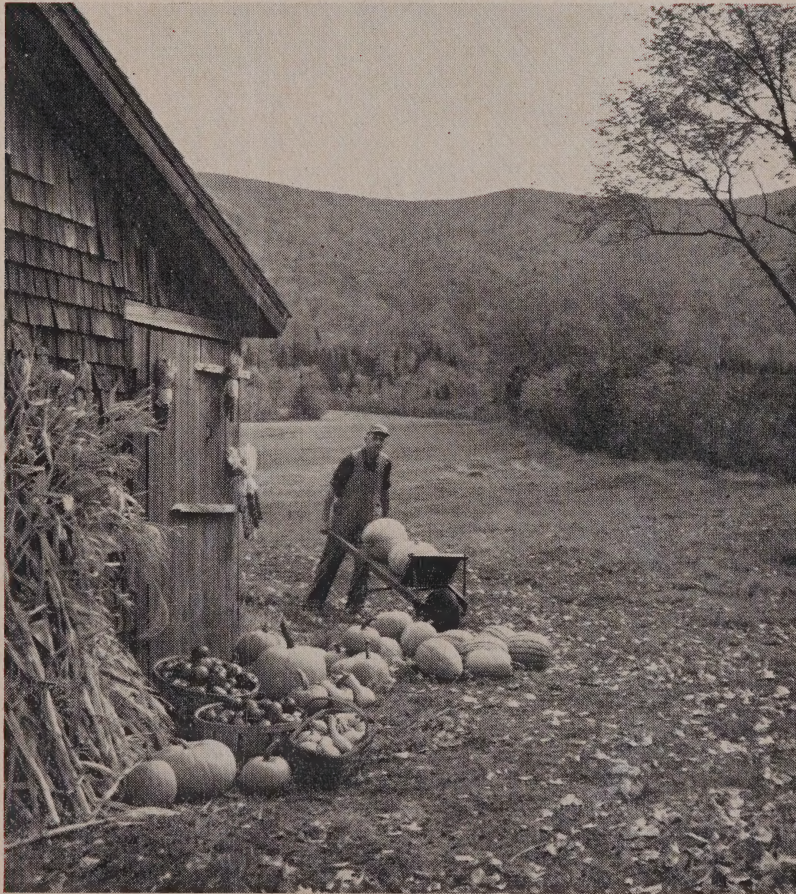
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The Glad Tidings

OCTOBER

1961

VOL. XXXVII



MILLER SERVICES



October days are thankful days, full and fair,
They tell of God's goodness — His never-failing care.
From Him comes all the blessing of the golden harvest yield,
And the peace of rich fulfilment which rests on every field!
(L. M. C.)

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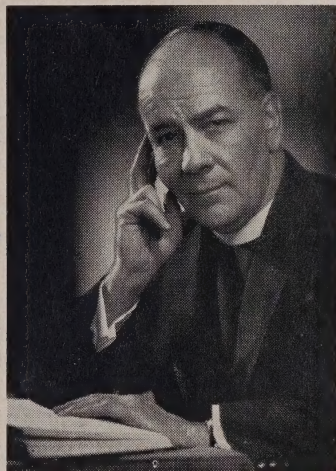
NO. 9

THANKSGIVING!

by

THE REV. ROSS K. CAMERON,
C.D., M.A., D.D.

Minister of Dovercourt Road Presbyterian Church, Toronto



TRADITIONALLY, well-ordered prayer places the section on Thanksgiving between those on Supplication and Intercession. Among all the reasons for being thankful there is one greater than all others — “But most of all we thank Thee for thine unspeakable gift in Jesus Christ, Thine only Son, our Saviour.” We are thankful not only for the love by which God has redeemed us in Christ, but also for even the knowledge of God which comes to us only through Jesus Christ — “neither doth any know the Father save the Son and he to Whom the Son willeth to reveal Him.” We are to be constantly thankful for the Providence of God, which we see in countless blessings every day, and supremely in the sending of our Saviour!

Discoveries of science have dwarfed man, and his place in the world. The planet on which we live is, itself, a tiny speck in vast systems of galaxies, which comprise the universe stretching for millions of miles into immeasurable vastness. In such an awe-inspiring, overwhelming, creation, man is, seemingly, of very little significance. Indeed, such contemplation leads us to think that nothing concerning man's life in itself is of much importance. What is the use of trying to improve human life? Injustice, power misused, poverty, luxury, degradation — who can change all this?

What can one person really do? In the midst of the millions of years, and millions of miles, these things don't really matter. And so the calmness which descends upon the human spirit is a sort of paralysis.

In such a mood, if we retain any sense of religion at all, our idea of God becomes that of an easy-going Deity, not too precise nor demanding, and satisfied to let injustices be overlooked. We have a comfortable, well-fed feeling about Providence, which passes for religion — God will look after things because that is His business, and sensible people will just accept things as they are, and will find life fairly easy. Calvinism becomes a most unpopular emphasis in religion, because any belief in Divine Providence is just out of the question.

Religion should compel us to see life as it is, to look situations in the face, and to be constantly thankful that God's Providence has shown us life's true meaning, and how to make it real. Religion compels us to face up to the world's suffering and evil, with the sensitiveness of Jesus Christ, and the confidence that the solution lies beyond Gethsemane and Calvary. We are not here, called and redeemed by God, to ignore life's problems; we are here to master them. This is the only kind of faith worth having. We know our life here is brief, that we are a mere speck in God's vast creation, and that sorrow, suffering, and sin, are real, yet we believe that God cares for all His creation, and that He is with us and for us. In other words we believe in a God who makes all things work together for good.

One of the problems of Judaism, as seen in the Old Testament record, was the fact that so frequently the wicked people prospered and the righteous people suffered, yet not one prophet glibly presented an easy-going religion. They all saw clearly the difficult, hard, facts of life, but their understanding of these facts came not from life, but from the revelation God gave to them concerning His purposes. No less must we look to God for the answers and solutions, because the world never can provide us with them. The lasting worth of life is revealed from the realm beyond this life, and the explanation must come from God. Therefore if we are to understand man's significance, and life's purpose, it is vitally important that we should be reconciled to God.

Do we have the solution in Jesus Christ? Does He reveal God? And is our supreme thanksgiving justified? Can we face and deal with life, absolutely confident, and sure of God's love?

I believe that we face these alternatives; namely, either that the absence of Christ means the absence of a serious purpose in life, or is one huge

accident to be lived by our wits and not by faith. The size of God's creation has nothing to do with the problem. A legal document need not be large in proportion to the amount of property it disposes of. It isn't the vastness of the universe which proves the greatness of God. It is proved by His consideration, His condescension. We want to know what God thinks about what is poor, small, and insignificant — like ourselves. So Christ came in humility and poverty, with no wordly greatness whatsoever. His revelation of God was qualitative not quantitative. It was the revelation of a Father who loves meekness, patience, and humility, and who saw greatness in the life which was receptive to His truth, and responsive to His will. This, Christ believes to be greater than all galaxies and physical systems. A soul is more valuable than all else. Should we not be thankful?

How did Jesus in His earthly life emphasize this supreme conviction? He did it by the whole course of His earthly life, and supremely in His sacrificial death. He was very poor, as far as we know, yet we are frightfully dismayed by poverty, and continually emphasize the need for material security. He had all kinds of privations and sufferings — scorn, cruel opposition and misunderstanding — yet God was with Him constantly. He faced death in a terrible and hideous form; a criminal's death at the hands of cruel, hostile men, with prolonged agony, and torture of body and of mind. Continually, He faced life's very worst, yet spoke frequently of the joy that filled His being, because of the life and work He was called to do.

So the great word for the Christian is the Cross, and the great, supreme reason for Christian thanksgiving is the Cross. It faces the problem of extreme human suffering, and penetrates to the heart of all sorrow. It reveals completely and finally the sympathy, grace, and love, of God the Father, Who in it, meets the deepest needs of life. It confirms the continual ministry of unselfish service, which Jesus revealed in His ministry as the will and purpose of God. How much, in all ranks of society and in every individual life, we need that today! Our gospel is so practical in its daily application.

We like to argue about our religion. We carry on endless discussions which get us no further ahead, really. A healthy Christian person, or congregation, doesn't discuss the value of prayer — he, or it, prays and works. Nor does a healthy Christian forget to be thankful for the daily help which comes to him from God, when he puts forth his best efforts in Christian service. This makes not only good Christian practice, but also a good citizen of his country. In all life, the God whom Jesus revealed is a Father, whose love is ceaselessly searching to redeem His creation. That is the fact which

reconciles the believer to Him daily, as he accepts the discipline, and the whole way of life as God appoints it. In that attitude, men are more than conquerors, for they find and use the only true freedom which man can know — the freedom of obedience to the will of God — and they become partners with God in the work of His Kingdom. Be thankful always for the revelation of the Father in Christ His Son.

* * * * *

Your Prayers are asked

- For all those who give leadership to children and youth in our Church Schools and midweek groups across Canada, that they may so lead that boys and girls may come to know and follow Christ.
- For the members of all groups as they come to Thanksgiving meetings, that they may fully realize the blessings that are theirs and not only in word, but in deed, express their thankfulness.
- For Christian women in all parts of the world where we have been called to serve, that they may feel anew the love and power of God. Pray that we might come more closely together in the great fellowship of the Church of Jesus Christ.
- For all members of our National staff serving in the Indian schools; for Chinese people as they begin their work this fall.
- For leaders of the Younger Churches — in Formosa, India, The Korean Church in Japan, British Guiana, and Nigeria.
- For those who are serving in all our fields preparing the printed word for use in teaching the Christian faith. We especially pray for those who are preparing Sunday School materials and working in the congregations proclaiming the Gospel through teaching.

* * * * *

TO-DAY

A wonderful thought
In the dawn was given
And the thought
Was this;
That a secret plan
Is hid in my hand;
That my hand is big,
Big,

Because of the plan.
That God,
Who dwells in my hand,
Knows this secret plan,
Of the things He will do for the
world.

USING MY HAND!

—Toyohiko Kagawa.

PRAYER

by MISS AGNES HISLOP, Bhil Field, India

Almighty God, Who hast made Thyself known to us and hast called us to worship and serve Thee — we adore Thee. For the certainty of Thy loving presence with us at all times — we do praise Thee.

Gracious God, we confess our faith that, through the death and resurrection of Thy Son, Jesus Christ, we have received forgiveness of sin. We confess that we need daily cleansing and renewal, and the power of Thy Holy Spirit, to enable us to worship and serve Thee as we ought.

Heavenly Father, we thank Thee for the material gifts with which Thou hast blessed us. Especially in these harvest days, do we offer our thanks to Thee for the good things Thou hast poured out upon the earth. Where there is abundance, grant that gratitude, too, may abound. Where there may be scarcity, grant that it may be relieved from the abundant blessings of Thy people who rejoice in sharing.

For harvest-time in Thy Church, too, we give Thee our praise and thanks. For the privilege of sowing the Seed of Life, of watering it with our prayers and gifts, of sharing in the reaping of the harvest of lives for Thy kingdom, we give Thee thanks. For Thy Church established in many countries, for the witness of that Church, for the word received that, through this witness, men and women and children are coming to know life abundant in Christ, we give Thee thanks. For the ministries of teaching and healing, carried on by Thy servants as part of the mission of Thy Church, we give Thee thanks.

Loving Father, hear our supplications, as we remember before Thy throne of grace those whom Thou hast called to serve Thee through the fellowship of our Women's Missionary Society. We take the names of each one in our hearts, praying for Thy loving guidance and blessing. If there be any special need in this hour, wilt Thou undertake as we remember them before Thee. We pray for women's, girls' and children's groups, and for their officers and leaders. We pray for Presbyterial, Synodical and Council Executive members. We pray for all staff members. We pray for all staff members who are engaged in the many areas of service in Canada. We pray for those who serve in British Guiana, Nigeria, India, Formosa, Grant to each of us a greater faith — fulness in prayer and witnessing, that Thy Kingdom may be extended and Thy name glorified.

In the name of Him, at Whose name every knee shall bow and every tongue confess that He is Lord, Jesus Christ *our* Saviour and Lord, we pray. Amen.

THE NATIONAL LEADERS' CONFERENCE

Lennoxville, Quebec, July 22-29, 1961

by (Mrs. J. Brown) MAVIS MILNE

Leader Consultant, Medicine Hat, Alberta

APPROXIMATELY 300 DELEGATES, from every province in Canada, attended the National C.G.I.T. Leaders' Conference at Bishop's University, Lennoxville, Quebec, from July 22 to 29. This was the first such conference to be held in 40 years. The last one was held at Lake Couchiching in 1921.

Among the representatives from the Baptist, Church of Christ, and the United Church of Canada, were 41 Presbyterian delegates. Heading the Staff were:— Miss Celia Corcoran, National chairman of the C.G.I.T. committee; Miss Orra Henan, National Secretary and Conference Co-ordinator; Miss Lois Tupper, Director, Women's Leadership Training School (Baptist), McMaster University; Miss Harriet Christie, Principal, The United Church Training School; Miss Margaret Webster, Principal, Ewart College; Rev. Gordon Parker, The Christian Drama Council; and Dr. Katherine Hockin, staff member of the National Student Christian Movement in Canada and a former missionary teacher in China. Other Presbyterians on the staff were Miss Ruth Low, Montreal; Miss Mabel Booth and Mrs. Joan McLellan, Toronto; and Miss Irene Stringer, Ottawa.

Outlining the purpose of the conference, Miss Webster said: "We covet for leaders a new awareness of the importance of their task in the great Mission of the Church. Through study, worship and fellowship, it is hoped that leaders may gain wisdom, strength, and a knowledge of God's leadership in their lives — a leadership which equips men with an armour of faith, hope and love." The objectives of the conference were, "to gain a clear understanding of the Mission of the Church in today's changing society, and how C.G.I.T. is related to this mission; to rediscover the use and understanding of the Bible; think through the objectives of Christian Education, and so have a new understanding of leadership; a better understanding of Theology for today; and new trends in Christian Education; and how these ideas may become a part of the C.G.I.T. programme. Through worshipping, playing, and working together, leaders may have a deepening and growing experience of Christian fellowship, and a new understanding of the meaning of worship and of the Church Universal."

In addition to sessions devoted to teaching the purpose of this midweek program for girls of the church, workshops and program helps such as music, drama, recreation and handicraft skills, were held. Other workshops and seminars were conducted by Dr. Hockin, with the 54 Leader

Consultants, whose duty it will be to consult with C.G.I.T. leaders in their home areas concerning problems, methods, resource materials, etc., within the groups.

One of the highlights of the Conference was the address of Dr. Baez-Camargo of Mexico City. Dr. Camargo is a member of the World Council of Christian Education and Sunday School Association, and pointed out the difficulties in writing curricula for the many countries under the council's jurisdiction. He emphasized the "need for a truly indigenous material for each country, because concepts which might be acceptable to one country would not be understood in another." An example of this would be the picture of Christ as the Good Shepherd, which is often stressed in North American and European teaching. People in some countries have never seen sheep, so how could they possibly understand Christ as the Good Shepherd? Curriculum writers must then convey ideas in situations which are relevant, and understandable to a particular country.

Whether the conference achieved its purpose or not remains to be seen, but one thing is certain. Every delegate to Lennoxville returned home with the feeling that during the week, they had just scratched the surface; there is much more to be done. There must be self-evaluation, first on the part of every leader, before she can begin to help her girls to a new life in Christ, and these were the guideposts given the leaders at Lennoxville, "How firm is *your* faith? How wide is *your* vision? How deep is *your* commitment?"

ATHEISM — OR RELIGION?

Religious News Service reports the publication in Moscow by the state publishing house of a guide for the propagation of Atheism. It is called Textbook of Scientific Atheism. Published in many languages, the book is the result of a lengthy concentrated study conducted by a team of Soviet scientists. According to Moscow Radio the forty-six-page book is divided into three parts. The first section deals with religion and atheism from a scientific point of view. The origins and development of religions including a criticism of religious doctrines is dealt with in part two. In the third part is given a history of atheism in the Soviet Union and of their government's campaign against religion and Churches. Programmes for educating future generations in Communist, materialistic morals are outlined in the final section of the textbook.

Searchlight on the Mission Overseas

LETTER FROM MRS. GEHMAN

Christian Medical College, Vellore,
South India, July 1961.

"My word . . . shall not return unto me void, but it shall accomplish that which I please." (Isaiah 55:11)

DEAR FRIENDS:

I was reminded of this precious promise on my holidays in Darjeeling in May, on meeting one of Dr. Gwenda Lewis's fellow missionaries from Assam. He told us of having given a chit to a Hindu to come to Vellore for chest surgery. Sometime later to his amazement he found this man in his congregation and wanting baptism. Mr. Gupta had been won to the Lord during his prolonged stay in Vellore. How, or by whom, we do not know, but for nearly a year now he has maintained a faithful witness in the church, and within his Hindu home.

Shortly after returning to work, I met, and talked with, a Punjabi couple and their 8-year-old boy who was convalescing from a successful brain operation. They had been referred here from Ludhiana, and I felt again it was good to be here when he said, "Nowhere else in India could we have received the attention and care we've had here." Of course I knew this was an overstatement, for the same spirit of service exists in other mission hospitals, too, but it was nice to know theirs had been a satisfying experience. At the same time I couldn't help wondering how long we can continue to give adequate service to our patients if we can't raise the salaries of our staff nurses sufficiently to keep them. So many have left us, not because they wanted to, but because of pressure from their homes for more financial help.

The new school year began this month, with Aleyamma Kurrivilla as our new Dean of the School of Nursing. Aleyamma is an excellent nurse, a Malyali. She holds a B.Sc. from Women's Christian College, Madras; a B.A. in Sociology from Indore; and her M.A. from Columbia, in Nursing Education. Already we have had several welcoming parties for her.

Violet Srinavasagom, our new assistant Dean, is Tamilian, and holds her B.Sc. from Vellore and her M.Sc. from Wayne University. She, too, is an excellent nurse. Both girls are warm Christians, and have the whole-hearted support of staff and students. They also feel a need of your prayer support, as they undertake new responsibilities.

Last Sunday our Staff Retreat was held in a mango grove at Katpadi

farm. This is a time when the College staff meets as a large family group for meditation and Bible study, before beginning the new school year. Today, at our dedication service for staff and students, Miss Mukerji, Principal of Women's Christian College, Madras, left with our students that great challenge (John 1:6) to be that man or woman sent by God.

We are short of senior staff in the School of Nursing this year, which means everyone is carrying a heavier load than usual, and we need to be remembered in prayer. We have taken in classes, larger than ever before, both student nurses and postgraduates, in an attempt to meet our need, for our hospital is very much understaffed as far as staff nurses are concerned. Our Deputy Director and Professor of neuro-surgery is going to America in September. Maybe some of you will have the privilege of hearing him.

I thank all of you who have sent magazines and Christmas cards and assure you they are well used. Please remember we covet and need your support in prayer, especially for patients on our wards who are interested in seeking after the Lord. My very best wishes to you all,

Sincerely yours, Mildred Gehman.

* * * * *

NEWS FROM NIGERIA

From AGNES GOLLAN, B.A.

Dear Friends:—

I think it is high time that I sent a few words to you back in Canada, to keep you posted on things in Nigeria these days! Here, it is *hot*, and very sticky, as the rains are just beginning, with terrific thunder storms crashing around us at nights. It has taken time to get settled in again, not to unpack, but to get "me" settled to being back in Nigeria, and back on the job. And to see where to begin with the work.

Our peach bungalow has survived pretty well — it just needed cleaning-up, and some polish. Let me tell you about the carpenter who came to do a job for me — "Sunday", by name! He and his small boy were putting wire netting around the roof — between the roof and the top of the walls, on the outside, to keep out lizards, cats, and other "things". In the afternoon, I heard a noise outside my window. I looked out. There was Sunday stretched out on the ground sound asleep, and *snoring*, while the small boy did all the work. This is how work *doesn't* get done, in Nigeria!

My new Landrover is working fine, is much more comfortable and easier to drive. I'm enjoying it! Now, I must tell you about the Girls' Clubs! Unfortunately, most of the leaders that Dorothy Bulmer had trained

around Ohafia were either transferred to other schools, or married. As a result only two groups were functioning, and I had to set to and train some more. So now they're just getting going again. I found that Dorothy had made a very good job of planning a suggested programme for the meetings. At our last course one of the leaders asked whether we should sing Taps, — "Day is done, gone the sun", when the meeting was being closed at 3.00 p.m. and the sun was blazing! A good question! While reading over the Minute book of one group, I found these items — "Anyone who comes in after the bell has been rung will pay a penny." Another item — "The person who checks the noisemakers is Ada Agbai." Strict, aren't they?

I have just come back from Calabar where Rev. Earle and Mrs. Roberts and I (plus others) finished off our new sets of flannelgraph — 100. Mary Lou Johnson helped too. She sketched the cover design for us. She also made our work possible by taking away the Roberts children, and her own son, so we could get on with the work. The new flannelgraph sets are painted and backed with blocking. We used up all the flocking the Roberts had brought from home, so then we resorted to sawdust, which I read had worked elsewhere in the tropics. It was quite a job altogether, and we hope and pray that these will be a useful visual aid for our Sunday School teachers.

I think you'd like to hear about our wonderful Women's Conference which was held in Ohafia. It was a District Conference of the Women's Guild. A crowd of 1,225 women packed the church, and some were outside. It was a one-day conference but the women from Aba, 80 miles away, came the night before. There was not much sleep around the church, as they sang and danced most of the night. The conference was a real success, with the women from the various places taking part in the program as had been arranged. Some put on a Bible play, some did a choir number, and some gave a Bible recitation. According to all reports, it was the largest women's gathering ever held in our Church here in Nigeria.

Just now, I am in Umuahia, speaking about Women's Work to the three men who are attending the Ordained Assistants' Course. Geoff Johnston is conducting a ten-day course for them before he leaves for home. If these men do well, they will be ordained as Assistant Ministers. Then they will do two jobs — continue as teachers, or headmasters, and act as a part-time minister as well. A terrific task for anyone. This is an attempt to meet the emergency caused by the lack of ministers. We do not have many ordained assistants, and I'm sure you can see why. Also, it is difficult to find the right men for the job. After I spoke to them yesterday about the Women's Guild, one asked, "Then it is not compulsory to join the Women's

Guild?" No, it is not. How about making it compulsory in Canada for all women church members to be members also of the W.M.S.?

Last Sunday I had great pleasure in visiting our new church in Aba, a large town nearby. The church is called St. Andrew's and has a large congregation. At the morning service 801 attended, and many had to sit outside. On Easter Sunday 1,000 had been present. I preached at both services and received a very warm welcome. There is no feeling of not being wanted in the new Independent Nigeria. They took me to the Catering Rest House for lunch and also gave me a 'dash' of a cock, eggs, two huge yams, and a pineapple. This church only has an evangelist in charge of it. The minister lives about 30 miles away. However, one of our ministers who is now studying in Scotland, will go to Aba when he returns this year.

Now I had better stop. My thoughts in closing turn to the Council Meeting, as you planned for the ongoing missionary work of our Society. When I read and studied Miss Whale's article in the Glad Tidings (was it entitled "Blueprint for 1961"?) I wanted to comment on it. She outlined all the work that was waiting to be done everywhere. Then she said she did not think that she could say to members of our Society that it was God's will that we should do *all* these things. But isn't it? He has shown us what there is to do in India, British Guiana, Formosa, Japan and Nigeria. If we don't do it, the work will not be done, and we will be failing Him. I pray that our W.M.S. members will have a vision of what there is for them to do and will resolve to do all they can to accomplish it. I agree with Miss Whale when she says that individual W.M.S. members can be very powerful persons, accomplishing great things for their Lord. May we have many of them. I recently read where the retiring Moderator of the Presbyterian Church in New Zealand said:—"We are getting more and more sunk in comfort at home, basing our allocations on what we think the Church *might* give us, instead of on *what the world needs*." May this not be said of our Women's Missionary Society, but may we be ready to work, and give, that we may meet the world's needs as we see them. May God's blessing rest upon you all as you seek to serve Him!

Sincerely, Agnes Gollan

* * * * *

THAT'S LIVING!

To rise at dawn, brave and strong;
To help a weaker one along;
To heal a wound, or right a wrong;
To fill a heart with happier song—
That's living! (Author unknown)

Thanksgiving Service of Worship

Arranged by (Mrs. G. D.) Hughanna Ralston, Toronto, Ontario

(Mrs. Ralston will be warmly remembered throughout our Society, as the Principal, for seventeen years, of the Presbyterian Missionary and Deaconess Training School in Toronto (now known as Ewart College) — until her retirement from that position in September, 1957.)

CALL TO WORSHIP:

"O come, let us worship and bow down; let us kneel before the Lord our Maker: For He is our God; and we are the people of His pasture, and the sheep of His hand.

"Enter into His gates with thanksgiving and into His His courts with praise; be thankful unto Him and bless His name."

PRAYER: *in unison*

Our Father, we thank Thee that Thou hast brought us safely through the year to another Thanksgiving season. We thank Thee that seedtime and harvest have not failed. Out of Thine abundance Thou hast provided our daily bread and in Thy goodness Thou hast given us shelter, clothing and other comforts. Help us to receive these gifts with thanks, and to be willing to share them with others who are in need.

Most merciful God, we thank Thee for our Saviour, and for all the hopes we have in Him for time and for eternity. Help us to love Him more sincerely, and to serve Him more faithfully. Strengthen us to resist temptation, to bear our burdens, and to be tireless in well-doing, while we look ever unto Jesus the author and finisher of our faith. In His Name we ask. Amen.

PSALM SELECTION: No. 121 — verses 1-2-3-4

"Give to our God immortal praise;
Mercy and truth are all His ways;
Hallelujah,
Hallelujah!

Wonders of grace to God belong,
Repeat His mercies in your song:
Hallelujah!"

OFFERTORY SENTENCE:

All things are thine: no gift have we,
Lord of all gifts, to offer Thee:
And hence with grateful hearts today,
Thine own before Thy feet we lay. Amen.

PRESENTATION OF OFFERING:

OFFERTORY PRAYER:

Our heavenly Father, our offerings to Thee are a token of our great debt for Thy love, care and blessing. We humbly pray that Thou wilt accept this token, and bless it for the furtherance of Thy kingdom. Wilt Thou bless each one of us by Thine indwelling spirit. We ask this blessing in the name of our Saviour Jesus Christ. Amen.

SCRIPTURE READINGS:—

FIRST READER — Psalm 116: 12-19 —

Ms. Dorval
"What shall I render unto the Lord for all his benefits toward me?
I will take the cup of salvation, and call upon the name of the Lord.
I will pay my vows unto the Lord now in the presence of all his people.

Precious in the sight of the Lord is the death of his saints.
O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people.

In the courts of the Lord's house, in the midst of thee, O Jerusalem.
Praise ye the Lord."

SECOND READER — St. Luke 17: 12-19

Ms. Rae
"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

And fell down on his face at his feet, giving him thanks; and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? But where are the nine?

There are not found that returned to give glory to God, save this stranger.

And he said unto him, Arise, go thy way, thy faith hath made thee whole."

MEDITATION:

God has given us many things — seedtime and harvest, summer and winter, the earth, the sky, the sea. Above and beyond all this, God has given His son Jesus Christ, who took upon Him the likeness of man and dwelt among men, who suffered death upon the cross that we might have life eternal.

In gratitude for these blessings, we should do more than merely offer gifts of material goods. He wants us to come to Him in faith, to share with thanksgiving the joy and fellowship that follows from close communion with Jesus.

Let us come into the presence of the giver of all good things with truly thankful hearts.

HYMN: — No. 450 — verses 1-5

“O Jesus, King most wonderful,
Thou Conqueror renowned,
Thou Sweetness most ineffable,
In Whom all joys are found!”

PRAYER:

Our Father in heaven, we thank Thee for Jesus Christ. We bless Thee for His love and care for all. Help us to love and care for those around us, as Thou hast loved and cared for us. Teach us the joy of humble service. Cleanse and keep us from all evil. Give us guidance, that we may live our lives for Thee and for Thy kingdom.

We thank thee for all that has been accomplished by all who have dedicated their lives to Thy cause. Be near them in times of discouragement; give them strength to meet difficulties, and grant them faith to attempt great things in Thy name. Amen

Unit
PSALM SELECTION: No. 57 — verses 1-2-3-4

“Lord, bless and pity us,
Shine on us with Thy face;
That the earth Thy way, and nations all
May know Thy saving grace.”

CLOSING PRAYER:

Father, through the fellowship of this hour, through the inspiration of Thy holy word, and through our worship together, may we hear Thee speaking to us.

Unto Him that loved us and saved us from our sins, to Him be glory and dominion for ever and ever. Amen.

* * * * *

CHURCHES

*“Beautiful is the large church
With stately arch and steeple;
Neighborly is the small church,
With groups of friendly people,
Reverent is the old church,
With centuries of grace;*

*And a wooden or a stone church
Can hold an altar place.
But whether it be a rich church,
Or a poor church anywhere,
Truly it is a great church
If God is worshipped there!”*

LOOKING AT BRITISH GUIANA— A LETTER FROM EILEEN BUDHOO

DEAR FRIENDS IN CANADA:—

I consider it a great privilege to write to you through the pages of "The Glad Tidings", and to tell about the Christian work in British Guiana. I have met many of you during my year's refresher course at the Missionary and Deaconess Training School in Toronto, and am happy to renew our friendship in this way.

British Guiana is the only British Colony in the continent of South America, with an area of 90,000 square miles, and a population of a little over half million people, of six races. The country is mainly agricultural. The bulk of land which is mountainous is uninhabited, and the half million people are confined to a narrow coastal strip. Within these areas the Canadian Presbyterian Church is at work in a variety of ways, among the East Indians. There are approximately twenty-six denominations also at work, so this small British Colony of the Caribbean is known as a Colony of many races, many faiths, and many creeds. There are 31 Primary Schools, 1 High School, and 58 preaching stations in our work. The work of a deaconess in the County of Berbice is among three main groups. Active

work is carried on in the training programme among women, young people, and children of all ages.

The women's groups carry on a regular programme, conducting their meetings, worship, and business period. The women participate in the Bible study, and launch out in community and home mission projects. One of the highlights in the women's society is an annual Conference, where all the groups meet together for a full day's session, participating in a planned programme and sharing in the fellowship, friendship, and renewing of acquaintances, with our common love for Christ.

As one works among children of all ages in Church School, mid-week Bible Clubs, Daily Vacation Bible Schools, and in our Primary School, there is a wonderful opportunity opened up, which is one of the means of reaching hundreds of children from various backgrounds and faiths with the Gospel.

The most outstanding, effective, and invaluable, work among the children is the Daily Vacation Bible Schools held in the County of Berbice during our coolest season—the month of April. Not only mission-

aries and deaconesses are involved in carrying out this great and worthwhile task, but young Christian men and women from the congregations are willing to make their contributions, with the realization that the future growth of the Church depends upon our consecrated devotion to the boys and girls of our country. Our curriculum materials for the Daily Vacation Bible School are written, typed, and duplicated by a local committee.

Young people's work is one of the promising steps being taken by the Church in British Guiana. Working among young people is an excellent opportunity to give leadership in the fellowship that grows as they worship and serve under the leadership of Jesus Christ, Head and King of the Church. Conference and ral-

lies are arranged annually for these young people. Today there is a great need for Christian leadership in British Guiana. I cannot say definitely what my future plans are, but there is a certainty in these words: "In Christ, all our tasks and difficult duties can be done triumphantly"—let this be our prayer.

—Eileen Budhoo

Note: Many who read this letter will remember Miss Budhoo, a deaconess of the Church in British Guiana. Miss Budhoo studied at the Presbyterian Missionary and Deaconess Training School in Toronto in 1958-59. She was at the W.M.S. Training Centre in Regina in 1959 and gave leadership at a number of Summer Camps. As we begin our study of British Guiana, it is good to hear from friends in that land.

A THANKSGIVING PRAYER

(Thomas A Kempis)

I will say unto my God, my Lord, and my King, "O how great is the abundance of Thy goodness, O Lord, which Thou hast laid up for them that fear Thee." But what art Thou to those who love Thee? What to those who serve Thee with their whole heart? In this especially Thou hast showed me the sweetness of Thy love; that, when I was not, Thou madest me, when I went far astray from Thee, Thou broughtest me back again, that I might serve Thee, and hast commanded me to love Thee. I would I were able, at least for one day, to do Thee some worthy service. Truly, Thou art my Lord, and I Thy servant, who am bound to serve Thee with all my might; and this I wish to do, this I desire; and whatsoever is wanting unto me, do Thou I beseech Thee, vouchsafe to supply.

(Contributed by the Rev. R. Currie Creelmon, B.D.)

A DOWN-TOWN DEACONESS REPORTS!

THE WINTER AND SPRING were especially busy with the welfare end of the work, partly due to the unemployment situation, and the rest to situations uncovered by my visits in the homes which have increased under the Steering Committee's guidance. Through the Christian Education Committee, I was able to ask for the help of some of our Church people in directing my work in this area. Early in the year a steering committee was formed, composed of the Clerk of Session, a member of the Christian Education Committee, and a representative from the local Women's Missionary Society Auxiliary. Supported by their understanding and prayers, I have been greatly helped in sorting out my work and determining which demands require first priority. This Committee meets once a month, and oftener, as my needs require. Upon their insistence, volunteers were recruited to assist with the Church School Kindergarten, for which I had been solely responsible. A receptacle in the narthex of the church has provided a useful supply of foodstuffs from the congregation, which has supplemented the monies given to me by the Women's Association for welfare work.

My awareness of the problems confronting the immigrant people in our community has been broadened by attendance at two institutes sponsored by the local and provincial immigration departments.

Fashioned after the East Harlem Protestant Parish in New York, a modified group-ministry has evolved among the minister, his wife, a lay-leader and myself. Prayer, Bible Study, and the sharing of our concern for the down-town work, have proven a constant source of inspiration.

I was guest speaker at the Sectional Meeting of West Toronto Presbyterian in Maple, in May.

I was able to attend part of the Women's Missionary Society (W.D.) Council Meeting in Stratford.

Three days were spent at the training conference sponsored by the Board of Christian Education, to prepare Synod teams to introduce Westminster Christian Faith and Life curriculum for teachers in the Nursery, Kindergarten, and Primary departments. While these teams, of which I am a part, do not begin their synod work till the fall, I have already been able to implement this material in our own Church School.

The closing exercises of C.G.I.T. and Explorers, provided some new contacts within the homes of our community, as did my participation in the public school presentation of awards.

The Session of our congregation is anxious to include more of the community young people within its fellowship. A Committee has been formed to consider the optimum use of the newly renovated facilities within the Church.

It was my privilege to be a member of a World Mission Team working in the Belleville district. Most of my responsibility lay with adult groups, who seemed most receptive to the mission of the Church in the downtown area. The stimulus of fellow team members, and the enthusiasm of the men and women throughout our church, refreshed my appreciation of our oneness in Christ.

As a member of the McNeill Foundation I was privileged to hear Rev. Colin Day of Scotland's Kirk Week at a dinner meeting at Five Oaks Lay Centre, Paris.

In preparation for a two-week Vacation Church School, many hours have been spent in introducing the materials to teachers from within the congregation, who have come forward in encouraging numbers.

I am looking forward to spending a week of my vacation at the first National C.G.I.T. Leaders' Conference in Lennoxville, Quebec, in July.

STAFF NOTE

The sympathy of all the members of the Women's Missionary Society, and of our National Staff, is extended to Miss Frieda E. Matthews, Executive Director of National Missions, in the loss of her sister, Mrs. Arnold Wannamaker of Stirling, Ontario, who died on July 26th, 1961.

SYNODICAL GIVINGS

January - June 1961

	1960	1961
British Columbia	\$ 1,801.80	\$ 4,581.90
Alberta	1,849.00	2,600.00
Saskatchewan	1,377.64	2,239.24
Manitoba	3,862.00	3,370.00
Hamilton and London	39,741.90	43,791.66
Toronto and Kingston	32,615.70	38,128.22
Montreal and Ottawa	20,474.50	21,589.70
	\$101,722.54	\$116,300.72

A SCHOOL ADDS TO ITS HISTORY!

by MISS MARGARET WEBSTER, B.A., B.Ed.

JUNE 9 AND 10, 1961, were important days in the history of the Presbyterian Missionary and Deaconess Training School. On June 9, the 1961 General Assembly of the Church changed the name of the school to Ewart College. On June 10 the cornerstone of the new school building was laid.

For some time the Board of the School, with the encouragement of many people throughout the Church, who felt that the school's name should be more concise and appropriate, has been seeking to discover a suitable name. This spring a decision was made to recommend to the General Assembly that the school now be known as Ewart College. This name appeared to be particularly fitting.

One of the persons most responsible for the original founding of the school in 1897 was Mrs. Thomas Ewart, who was then president of the Women's Missionary Society. Unfortunately, Mrs. Ewart did not live to see the school in operation, but, shortly after her death, it was opened in the home where she herself had lived. As a tribute to her vision and efforts, it was originally known as The Ewart Missionary Training Home. Later, when the Order of Deaconesses was established, the name was changed to the longer one which has been used in recent years. Now, however, the

Board agreed that it would be appropriate to return to the original name in an amended form, and the General Assembly agreed to the recommendation. It is of interest to know that descendants of Mrs. Ewart still take a leading part in the missionary effort of our Church, and an active interest in the work of the College.

A large number of Commissioners to the General Assembly, and others, gathered at 156 St. George Street on Saturday June 10 at 2:00 P.M. for the laying of the cornerstone. The Reverend Paul Stirling, M.A., D.D., Moderator of the Presbytery of East Toronto, conducted the worship, and The Reverend William J. Adamson, B.A., D.D., Moderator-elect of the Presbytery of West Toronto, read the Scripture Lessons. During the ceremony of the laying of the cornerstone, the Principal of the School, Miss Margaret Webster, B.A., B.Ed., deposited the documents of historical interest in the stone. The Chairman of the Board, Mrs. K. D. Taylor, B.A., gave an account of the steps which had led up to this event. The cornerstone was "well and truly laid" by Mrs. J. Keiller Mackay, wife of the Lieutenant-Governor of the Province of Ontario. The Moderator of the Eighty-seventh General Assembly of the Presbyterian Church, The Reverend Robert. L. Taylor, B.A., D.D.,

offered the prayer of dedication.

Mrs. Mackay in her address said "It is my fervent hope and prayer that the young women, who dedicate their lives to the exalted and noble calling of Missionary and Deaconess, shall find at Ewart College that excellence of knowledge, and beauty of inspiration, which elevates the mind and satisfies the soul. When they leave these blessed surroundings they should, and doubtless will, carry with them the spirit by which they have been nurtured — to expound the lessons of the world's greatest Teacher, and to extol Him who is the Way, the Truth and the Life.

May they always keep before them those three beacons of exalted grandeur — beauty, service, and truth. Beauty, which is its own glorious reward; Service, one of the noblest attributes of mankind, and Truth, without which no nation or no individual can become great, or no society long endure.

A short time ago my attention was directed to an old Chinese proverb which appears to me to express what should be in the minds of our Christian people: "Where

there is righteousness in the heart there is beauty in the character; where there is beauty in the character there is harmony in the home; where there is harmony in the home there is order in the nation, and where there is order in the nation, there is peace in the world."

As this consecrated building moves toward completion, may we resolve to crown once again the great principles and traditions of our Presbyterian heritage, "by holding fast to those spiritual values bequeathed to us as a rich legacy by resolute and courageous antecedents, who themselves journeyed by its light and laboured in its hope."

The Order-of-Service leaflet, distributed to those present at the service, indicated that the erection of the new College building "is being made possible by large and small gifts from congregations and individual church members. Approximately three-quarters of the total amount required has been contributed to date. The Board of the School and the National Campaign Committee are anticipating the remainder in the near future through the sacrificial giving of our people".

* * * * *

FELLOWSHIP WITH GOD

"Pardon is the door;
Holiness of life is the pathway;
The Presence of God is the
blessedness,

Of Sanctifying Grace!"

The thought of our sins must be
Put away from His heart and
The love of sin from ours
Many never claim the greatness

(From Miss Dickson's Notebook)



Books you'll like!

Reviewed by LEETA McCULLY CHERRY

(These books are all new books which are recommended as Resource and Reading Books to supplement the 1961 Study Books)

EDUCATION FOR MISSION. By J. Allan Ranck

DR. J. ALLAN RANCK, since 1955, has been General Director of the Commission on Missionary Education, of the National Council of the Churches of Christ in the U. S. A. He is an ordained Minister of the Evangelical United Brethren Church, and was Director of Young People's work for his denomination before taking on his present responsibilities on the Missionary Education staff. From his wide experience, and world-wide viewpoint on mission education, Dr. Ranck tells us, "In a real way, this book is the product of the joint efforts of all those who have responsibility for missionary education in the denominations of Canada and the United States."

The Author, in this thoughtful presentation, explains what is happening in world Christianity, in terms of its meaning to individual Christians and their congregations. Part of this explanation is a clearly understandable statement of the theology of missions, followed by the development of a sound relationship between education for mission, and general Christian education. The 12 Chapters comprising the book are — The Mission, the Church, and the Christian: The Mission in God's Plan; The Mission Today; The Mission in Congregational Life; Christian Education, and Education for Mission; Education for Mission in the Curriculum; Education for Mission in Specialized Programmes; Motivating of Church in Mission; Creative Leadership; Tools and Resources; Measuring Achievement. An extensive Reading List is included. There is a strong challenge presented in these pages — the challenge of "an encompassing personal dedication to the Christian Mission", and the answer to that challenge is firmly set within the perspective of faith, and leads to new visions of achievement. Price — \$2.95, cloth; \$1.95, paper.

IN THE TIME OF THE CONDOR. By Eleanor Hull

This is the true-to-life story of Segundo, a thirteen-year-old Indian boy whose people had lived for generations long past, in the Latin American

country of Ecuador — in the *good* days long before the Spanish conquerors came; when the Indians then belonged only to themselves, and their country belonged to them. Now these days seemed gone forever! Segundo's father owned no land at all, but was permitted, in return for days of hard hot work, to live in a small mud hut and farm a small plot of land belonging to Don Gonzalo, the rich land-owner. Segundo heard from his mother, wonderful tales of the Condor, that huge strong bird, surely one of the largest in the world, and of the great numbers of them that once lived on Condor Mountain. Segundo had seen only a very few of these in his lifetime, but he thought of them as a symbol of the time when the Indian was free. Would it ever be possible that for him and his people, the time of the Condor might come back?

This would be an exceptional and thrilling book for reading at any time, but now, when our studies are largely on Latin America, it is outstanding reading for any young person. Set in a strange landscape and an unfamiliar culture, and filled with suspense, humour and warmth, it grips the interest and imagination from the first word to the last, and leads to a much better and more sympathetic understanding of these struggling people in a Latin American land. The Author, who is the mother of five children, knows well how to write for children, and a recent trip to South America familiarized her with the people she writes about. Mrs. Hull also wrote those two excellent books — *The Turquoise Horse*, and *Suddenly The Sun*. Price — cloth, \$2.95; paper \$1.75.

THREE CHILDREN OF CHILE. By Ella Huff Kepple

This fascinating story of three little orphaned children, and their old Grandmother, who live in the big city of Santiago, in Chile, in the home of kind-hearted Rosa, who tries to look after them all, is used with the Study Packet for Primary Children 1961-62. This is a beautifully-told, and heart-warming story, which is told with deep understanding and humour, as the children decide that they really need 'a mamá', and proceed to help Uncle Ramon look for one. Mrs. Kepple, a former school-teacher, has three children of her own, and has spent thirty years as a Missionary in Mexico. Indeed, while she was writing this very book, she was directing a kindergarten in San Luis Potosi. Price — \$1.75, paper.

THIS IS LATIN AMERICA. By Howard W. Yoder

What do we mean when we say "Latin America"? That is a most important question in this year of our new Mission Studies, and in this comprehensive booklet of just 36 pages, the Author answers it both clearly and concisely, and gives, besides, a well-defined picture of those countries, their needs and opportunities, and the responsibility of the Pro-

testant Church toward them. These lands are grouped under "Latin America", because those who conquered the peoples of this part of the world came, in the 16th century, from Latin Europe — Spain and Portugal, and these are now the principal languages spoken there. These include Mexico, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and Panama, in Central America; ten countries in South America — Argentina, Bolivia, Brazil, Chile, Colombia; Ecuador, Paraguay, Peru, Uruguay, Venezuela; and also British Guiana; French Guiana; British Honduras, and Surinam, formerly Dutch Guiana. In the six Chapters, Dr. Yoder succinctly discusses — What Is Latin America?; The People of Latin America; Latin America's Social Structure; Latin America in a Changing World; Inter-American Relations; Protestantism in Latin America. This is really valuable information. Price — 75c.

* * * * *

In Remembrance

Name	Church	Presbyterial
Mrs. Mary B. Rutherford	St. Andrew's, Calgary	Calgary
Mrs. Ed. Johnson	First, Chatham	Chatham
Mrs. D. C. MacLeod	Kenyon, Dunvegan	Glengarry
Mrs. George H. Goodfellow	St. Andrew's, Lancaster	Glengarry
Mrs. R. Murphy	Knox, Bobcaygeon	Lindsay
Mrs. E. Greer	Knox, Bobcaygeon	Lindsay
Mrs. Jane Ruth Oxtoby	St. Paul's, Leaskdale	Lindsay
Mrs. Myrtle MacVicar	Alma St., St. Thomas	London
Mrs. A. T. Ford	St. Andrew's, Wingham	Maitland
Miss Emily Davidson	St. Andrew's, Wingham	Maitland
Mrs. John Mitchell	St. Andrew's, Wingham	Maitland
Mrs. John McHarg	St. James, Melfort	Prince Albert
Mrs. Robert Laurie	St. Andrew's, Sarnia	Sarnia
Miss Effie Paul	St. Andrew's, Sarnia	Sarnia
Mrs. Frank Moore	Knox, Conn	Saugeen
Mrs. James Paterson	St. Paul's, Englehart	Temiskaming
Mrs. A. S. Milne	Kerrisdale, Vancouver	Westminster
Mrs. G. O. MacLaren	Kerrisdale, Vancouver	Westminster
Mrs. J. T. Burt-Gerrans	Parkdale, Toronto	West Toronto
Mrs. Alex Wilson	Runnymede, Toronto	West Toronto
Mrs. Catharine Allan	Royce Ave., Toronto	West Toronto

DOUBLE FUN — TO SHARE!

JUST AS AN EDUCATIONAL VENTURE, "Hallowe'en for Unicef" would be well worth while, since it has given to thousands of Canadian youngsters the opportunity to learn about the boys and girls of other lands through books, pamphlets, films, and associated Unicef projects. But the great result has been the awakening of sympathetic understanding toward so many of the world's children who are constantly beset by hunger and disease, and of a very definite desire to do something about these sad conditions. Last fall, some 300,000 Canadian children, living in 1,500 different communities, became so enthusiastic about having even a small opportunity to help, in this world-wide need, that, with their amusing Hallowe'en outfits and their Unicef boxes, they collected, in one night, enough small coins to total the grand sum of \$260,000 for this good cause. And all because they had come to know that three out of every four children in the world still live in needy lands where food and shelter are major problems of life — even though Unicef now reaches with its wise and generous help some 750,000,000 children and mothers in over 100 countries!

Once again the splendid time of opportunity is approaching, and already great plans are being made for "sharing the fun and extending the help", as only young folk *can* do when they set their minds on a satisfying goal! It is certainly an excellent way for children to put into practice the ideals of brotherhood and Christian love which are taught from day to day. "Into All The World Together" becomes actually full of meaning, not just an idle phrase, when, by personally participating in such a vast project to help others of many differing races and creeds, they come to realize the very real satisfaction that lies in sharing, and also what true "togetherness" can mean.

Unicef's aid is given on the theory that every child, regardless of colour or national background, is entitled to a healthy, productive life, free from the constant threat of disease and malnutrition. It is a privilege for the young people and children of Canada to help in carrying out this worthy aim, and more and more of them, all across Canada, are doing so on "All Hallow's Eve", and so, increasing their own enjoyment in Hallowe'en fun. Within the past six years, Canadian children have donated close to three-quarters of a million dollars because of their "Hallowe'ens for Unicef"!

Sunday School Classes; Youth Groups; Young People's Associations; Scouts; Guides; C.G.I.T. and Explorer Groups — all are joining in this good cause, and, under the guidance of teachers and Church Group Leaders, are planning increased accomplishment for the United Nations Children's Fund on October 31st this year. Sometimes a whole Community shares in

the planning; sometimes it is the older children who supervise the little folk in their door-to-door collections, and look well to their safety afterward.

If any group in your Community is interested in this good work — which in no way takes away any of the jollification of Hallowe'en doings, but deeply increases their reasons-for-being — the National Unicef Committee, United Nations Association in Canada, 280 Bloor St. W., Toronto 5, Ont., has a special Hallowe'en Kit, complete with planning materials, publicity ideas, and samples of tags, stickers, etc., which the children may like to use. It is, of course, free of charge. (L. M. C.)

That Family Feeling!

Do you possess it, I wonder — that true "family feeling" in your Church life which makes you "one" with all the efforts and interests in that Church; which wakens within you the true desire to enter into and help with every angle of the work which is being done within your Church? There are many ways to test the answer to that question! For instance, as one of the subscribers and readers of our W.M.S. magazine, "The Glad Tidings" has it occurred to you how greatly you can help to rouse interest in these "written words" among the members of your Church by talking about them; by frequently passing on to others bits of information found in its Articles and Pages? Never forget that in a Church, as well as in every other avenue of life in this day and age, the "written word" becomes of special importance, not only in conveying and impressing ideas to a much wider extent and area than even the human voice can do, but in fostering the family feeling, the sense of togetherness and belonging, of being a part of, and well informed about, all of the work every part of your Church is doing throughout the whole world. You will really be doing a service to your Church, and to your fellow-members, as well as to the Women's Missionary Society of our Church, if you seek for opportunities as often as you can, and in the right places, to ask — "Did you see that Article about in the last 'Glad Tidings'?" Try this out for yourself this Fall, won't you? (L. M. C.)

INTRODUCTION TO THE NEW MISSION STUDY

by (Mrs. D. L.) EMMA MILLAR
Girls' Organization Secretary

CAN YOU BELIEVE that in a few short weeks the C.G.I.T. Groups will all be going full swing again? Do you remember the Mother-and-Daughter Banquet, when you wished the girls a good summer, and looked forward to seeing them in September? Or did you have plans to get together during the summer on a week-end camp, or perhaps a picnic or hike? September seemed a long way off then, didn't it?

Everyone will have returned from holidays filled with enthusiasm, and new ideas about interesting things to do in their Group. Nice as summer is, with its relaxation and fun, it is always good to get together again with the Leaders and the girls, to plan for all the coming activities, and to hear about the new Programme. There is something so warm and friendly when the girls come together for fellowship in C.G.I.T. Groups—something very special that is shared by girls and leaders, living and working together in true Christian fellowship!

Perhaps you have been evaluating last year's Programme, to see where you can make improvements this year. What about those missing Studies? Did you complete all the

Assignments last year? Did you make a promise that this year you would start earlier to prepare? Wise Leader! I have just finished reading the Mission Study for 1961-62—for the third time! It is so interesting that I find my thoughts wandering with the Missionaries in their work. I feel a real interest in the people there, and in their way of life—the games and songs the girls and boys play in their country. It is most interesting to learn how the country was developed. But, wait a minute! I must start at the beginning! I do get so enthusiastic when I think about all the projects which are going to be of such interest to our C.G.I.T. girls!

Did you know that it is British Guiana we are going to study? Let us open the new Mission Study Packet and see what is inside. First, let us consider "To the Leader", for it is our introduction to the Mission Study. Do read it carefully—not once, but several times. You will also find five exciting ideas for Projects. Posters are always popular, and fun. So many ideas can be used, and you can never have enough posters. Let the girls' imagination run riot here!

Of course, a Play always appeals to the girls, and this is a good one. Try, too, making up a Play of your own. Then the Table Map can give such a lot of information, and be such fun to make. What about a Time Line? This is a good, and interesting, way to learn and remember all about British Guiana. I am a person who fits into the first paragraph nicely! I *have* the dates, but the Time Line does help to put them in their proper places, and I am sure that you will find this Project "a sure click" with girls.

The fifth project is most interesting—"Who is Who?" Be sure to use this one. You will be surprised, when you get started, to see just how it will build and grow. And finally—a Travel Folder! Can't you just imagine what you can do with that? Read everything in the Packet very carefully. Then try to use all the Projects, and watch the interest grow, as the girls complete the work. I know that you are going to be inspired as you read this Study!

You will also find good material for Worship, and we can all use this.

Let us not forget the Fun Leaflets; Quizzes; Contests, Games and Hunts, which offer plenty of variety and interest. Of course, a Resource Book is included, in which the stories are so good that you will want to read them many times. Read this book carefully and thoughtfully — it will help with all kinds of information for the Projects.

For Seniors, there is an excellent book on Talks; Research; Discussions; Charts; and Debates — a choice which Senior girls will appreciate, and enjoy very much. You will all be pleased to have the photographs of our Missionaries, and will be able to use them to good advantage.

I'm sure that you will agree that the Mission Study for Teen Age Groups, for 1961-62, has been given much careful consideration, with girls in mind, both Intermediate and Seniors. With all this information prepared for you, and available from the Publications Department, how can you miss having a successful year of Mission Study on British Guiana? Best Wishes to all!

* * * * *

DAWN

With folded wings of dusty light
Upon the purple hills she stands,
An angel between day and night,
With tinted shadows in her hands—
Till suddenly transfigured there
With all her dazzling plumes unfurled,
She climbs the crimson-flooded air,
And flies in glory o'er the world! (Selected)



Boys and Girls!



A LETTER FROM YOUR SECRETARY ON COUNCIL EXECUTIVE

DEAR BOYS AND GIRLS—

This year Canada celebrates the centenary of the birth of the Mohawk poet, Pauline Johnson.

Pauline Johnson's name was Tekahionwake. Her father was Chief of the Six Nations Indian tribe near Brantford, Ontario. Her mother was an English woman.

At six years of age she began writing verses to her cats and dogs. This love of poetry helped her write about the Indian people she loved so well. Her best known poem is the Song, "My Paddle Sings." Here are the last two verses from this poem — read them over and over and see how musical the words are. Just imagine yourself paddling your own canoe along a river as you read this poem!

"We've raced the rapids, we're far ahead:

The river slips through its silent bed,
Sway, sway,
As the bubbles spray
And fall in tinkling tunes away.

And up on the hills against the sky,
A fir tree rocking its lullaby,



For Hallowe'en Fun!

Swings, Swings,
Its emerald wings,
Swelling the song that my paddle
sings."

You will find the rest of this poem at your Library, or School. You will enjoy reading it all, and many others that she wrote.

Pauline Johnson travelled widely, reciting her poems to large audiences. She always wore her beautiful Indian dress. Sometimes she

wore a necklace of bear claws.

This year to celebrate the anniversary of her birth, the Canadian Government issued a postage stamp to commemorate this 100th Anniversary. It is the first stamp to honour a Canadian Indian, a Canadian woman, or a Canadian writer. Maybe you have saved some of these stamps for your collection.

Have you thought of a costume for Hallowe'en this year? Why not make your own Indian costume? The children in the picture are wearing costumes made from old white shirts with collar removed. You can have fun making your own Indian designs to decorate the costume. Use water paints, pastel or crayon, in the brightest colors you can find. The bottom and sleeves are cut to make them look like fringe on buckskin. You will want a hat with a feather. If you live in the City you will have to make a cardboard feather, but, if you live on a farm, get a real feather and colour it with vegetable colouring.

The girl Indians will want to make a little papoose for their back. Make the head with a small paper bag stuffed with newspaper. Hair may be made with black crepe

paper. Staple brown construction paper on a cardboard for cradle. Staple strips of factory cotton to cradle so it can be strapped on your back.

Many Children's groups have done a splendid job collecting for UNICEF at Hallowe'en. Ask your leaders if they would like you to help.

Do have a wonderful time. Write me at 100 Adelaide St. W., Room 800, Toronto, and tell me if you made your costumes, and don't forget to tell me any exciting experiences you had when calling for UNICEF.

Sincerely yours, Mrs J. B. Taylor,
Children's Secretary.

(Many Sunday School classes, Explorer and C.G.I.T. Groups are enthusiastic workers for Hallowe'en for UNICEF — a project called "History's greatest project carried out by Children to help Children". If you have a group who would like to carry out "UNICEF Hallowe'en" write to the National UNICEF Committee, Box 10, Station F, Toronto 5, Ontario. They will send you a Planning Kit, which will help you in the organization of the programme.)

* * * * *

GROWING!

Lord of all growing things
By such sweet, secret influences as
those
That draw the flowers through melting
snows,

And bid the fledgeling bird trust un-
tried wings
When fearful doth my spirit grow
Help me to trust my wings!

(Selected)

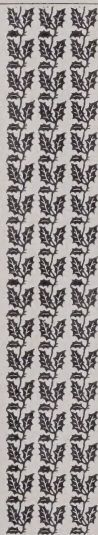
“Merry Christmas—Happy New Year!”

Have You Thought About How To Say It This Year?

Here Is A Timely Suggestion

A Christmas Gift of “*The Glad Tidings*” of Course!!

This is the attractive card which will accompany your gift—or, if you prefer, these cards can be sent to you direct, free of charge, and ready for you to sign and forward to your friends yourself.



With Best Christmas Wishes



To

From

This presents one year's subscription to “**The Glad Tidings**”
issued by the Women's Missionary Society (W.D.), of The
Presbyterian Church in Canada

Remember, too, how broad is that definition of “friends”—the old; the shut-ins; home helpers; old members and neighbours who have moved away; newcomers who might be interested—the list is endless!

Eleven times through the year, this Christmas gift will bring your greetings and remembrance. What else can you find of equal interest and value, for one small dollar bill—little more than the price of a Christmas Card?

How soon can you start your orders coming in?

I Saw The Bible At Work In Africa

by FLOYD SHACKLOCK

(Dr. Shacklock is Secretary of the Committee on World Literacy and Christian Literature and here reveals how closely the literacy movement and the Bible Society must work together.)

COME WITH ME to Deir Abu Hinnis, a village in the valley of the Nile. It was to this village that one of our Protestant missionaries went a couple of years ago with the proposal that they use the resources of the Bible. The village was illiterate.

The Protestant and the Coptic churches had an ancient feud. The literacy campaign began to draw these quarreling groups together. We came along after several months of literacy work. Nearly a hundred people had already learned to read, and they wished to make our visit a memorable occasion.

We were not prepared for the reception. As we crossed the Nile a great crowd held lanterns high to guide us to the landing spot. As we were about to step ashore, a shotgun blast just over our heads made us question the kind of welcome. However, it seems this is the ultimate in hospitality over there. A roaring, singing, shouting crowd escorted us to the little church for the literacy graduation exercises.

The church was packed with simple Egyptian peasants. The Gospel had shown its power of recon-

ciliation, for there was the Coptic priest on the platform, praising the literacy movement. A Protestant elder who had learned to read in the last month read the Scriptures as part of the programme. Next a Coptic member read part of the Bible, and I watched the two sitting side by side on the front bench — now friends. Many individual lives are being transformed.

Through the literacy campaign the pastor of the church had learned that he must teach the people in very simple words, that before this he had been talking over their heads. He is now an enthusiastic minister, preaching the Good News in words the people can understand. There are now in his church Bible classes meeting week by week to study and discuss the Bible and its meaning. The Bible has brought new life into the whole church.

The power of the Gospel went further. These villagers saw the need for helping each other. They expect to bring a nurse for a health clinic. They are no longer begging. They are getting pure-bred chickens. One man decided to buy a Jersey bull from nearby Assiut Christian College. The Coptic priest is seeking to introduce handicraft or some kind of village industry so that the people can have enough money to buy the necessities of life. But the most important thing is the new

spirit in the village. The old feud has disappeared; it is a new day. The Gospel transformed the pastor, the church members and the whole community.

By contrast, let us look at some situations where the Bible is not yet transforming life. In Johannesburg all life revolves around the digging of gold. In spite of the unnatural life lived by thousands of men away from home in the mine compounds, many of them attend Christian services. It is thrilling to hear them sing in their Tswana language.

The Bible has been translated into their language. But when the stock was sold out, they decided that revision was needed. Revision is a big job. These miners in Johannesburg had been waiting seven long years for the new Bible. While I was there the new Bibles came, three thousand of them; but the distressed missionary said to me, "Those three thousand Bibles won't last us any time at all." And since returning home I have had a letter from him saying, "They are almost all gone, in three months! These Bibles sell faster than we can get them!"

The Bible does not transform life when there are no Bibles available; that is a condition that only the Bible Societies change.

There is a second way in which the Bible is powerless — there are people eager to read it, but only a little of it has been translated. One African had read the Gospel of Mark over and over, for it was

the only part of the Bible in his tongue. At last he came to the missionary and said, "Have you anything else that I can read?" The missionary made the usual excuses that we make: "Expect to have something soon — it takes a long time to prepare — just be patient" — and so on. This eager Bible reader had no inspirational books, no devotional material, no church magazines; his children had no Sunday-school lessons.

There is a third way in which the Bible remains closed — the situation where we have the Bible translated and piled high on the shelves, but few if any can read. Mr. Nussbaum, the American Bible Society's Agent in Monrovia, Liberia, told me of a language in which a missionary started to teach the people to read as she began to translate the New Testament. They printed copies of one Gospel, expecting that it would be the beginning of important work. However the missionary returned home on furlough, and family conditions prevented her return. The mission did not have any fixed policy about literacy, and all of the other missionaries were too busy doing something else. Now those Scriptures are gathering dust in the warehouse because people cannot read them. Worst of all, a whole tribe is still deprived of the power of the Bible.

You have read of the terror and bloodshed that followed the Mau Mau insurrection in Kenya. But soon the situation began to change.

Scores of thousands of Mau Mau suspects were put in barbed-wire detention camps. Many Christian Kikuyu had stood out bravely against the evils of the secret society. For this some were martyred, but their courage began to break the movement. As the tribesmen and women came to their senses, many repudiated their Mau Mau oath and wanted to return to law-abiding society.

One of the outstanding memories of my trip was a Christian service in a camp, attended by 800 or 1,000 prisoners and detainees. The climax of the service was a "cleansing ceremony" at which 154 women publicly renounced their Mau Mau oaths. It was based on the verse, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." They confessed that they had sinned before God and man. They asked God's pardon and forgiveness, and with His help they promised to lead a new life. Here was the Gospel in its glory, redeeming men and women from sin.

There was one disturbing factor. Many of those who asked for cleansing had been Christians but had fallen away. Is there no power in the Gospel to keep people from such evil? Why had they weakened?

The answer is not hard to find. They had been baptized, and we believe in the power of the Holy Spirit to transform life; but we did not give them the means of studying and learning the will of the Holy Spirit. Fortunately, the Bible is available in Kikuyu. But most of them cannot read it. Their pastors have almost nothing to help them prepare their sermons.

As I remember that cleansing service, I think that we, too, have sins of omission to confess. The first record of taking the Gospel to Africa is in the eighth chapter of the Book of The Acts. When Philip asked the Ethiopian if he understood what he was reading, he replied, "How can I, unless someone teach me?" That is our task — to provide the Bible and to open it to reading and understanding. Then it does have power!

* * * * *

NO MAN IS AN ISLAND

No man is an island,
No man stands alone,
Each man's joy is joy to me,
Each man's grief is my own.
We need one another, so I will defend

Each man as my brother,
Each man as my friend.
Where I see people gather,
And hear music start
The song they are singing
Will ring in my heart. (Selected)

HEATHER WEEK IN EDE!

"HEATHER", in most folks vocabulary means *Scotland*, doesn't it — and right at once most of us ask—where is "Ede"? Taken together, both these questions lead to most interesting information, for Ede is a town of some 60,000 people in the Netherlands, which, every year, commemorates the traditions of the Dutch moorland with a week-long Heather Festival! Last year was a very special one, for then Canadians and Dutch alike came to Ede in August to commemorate the liberation of 1945, with a mingling of the country traditions of the two nations.

The Heather Festival has its origins in the folklore of the moorlands. It is still based on walks through the heather, the annual roundup of the sheep from the moors, and displays of the clipping, spinning and weaving of the wool. Superimposed on this traditional base is a cultural Fair which has developed apace with the influx of foreign visitors to the Netherlands during the summer months. This year Ede's Heather Week was given an international twist when the Festival was dedicated to Netherlands-Canada friendship. This was a gesture of gratitude on the part of Ede's residents for the role played by Canadian troops in freeing Holland in 1945.

Preparations for the Festival were intensive and enthusiastic. An old school house on the Market Square emerged, heavily disguised with posters, flags, and yards of bunting, as "Canada House" for the week. Thirty thousand people came here to look at exhibits of Canada's life and arts, and to watch Canadian films. Although there were seats in the film room of "Canada House" for only 40 people, between 150 and 200 squeezed in for each of the hourly showings.

The streets of Ede, like "Canada House" itself, were decked with Canadian flags. Maple leaf motifs were placed by the Town Council on the main thoroughfares and intersections. Some 5,000 paper Canadian flags were enthusiastically waved by Ede school children at every opportunity. One hotel, which had been the headquarters of the Canadian troops at the time of the liberation, threw itself into the task of recreating the liberation atmosphere by putting up Dutch and Canadian flags, and unearthing copies of wartime posters. The owner of the hotel and his waiters, who had once served as interpreters to the Canadian troops, resurrected their old Winnipeg Rifles uniforms for the occasion.

The new State Secretary for Foreign Affairs, Mr. van Houten, accompanied by the Canadian Ambassador to the Netherlands, Mr. C. P. Hebert, came to Ede on August 15 to open the Festival. The Heather Queen, traditionally elected from the residents of Ede to reign over the week-long festivities, was Mrs. Betty van Droffelaar, a former resident of Ede, who now lives in Prescott, Ontario.

Opening Day ceremonies began at Arnhem on the morning of August 15, when the Queen's Commissioner for Gelderland Province received the State Secretary, the Heather Queen, Canada's representatives, and the town officials of Ede, at Provincial House. When the official party reached Ede for its first call on "Canada House", the band of the Princess Patricia Canadian Light Infantry was already in attendance, playing outside the building. The opening of this new unofficial Canadian mission was marked by the presentation of an elaborate housing permit, and the key of the building, to the Canadian Ambassador. Perhaps the most striking exhibit within Canada House was a representative display of children's paintings depicting their impressions of Canada, a country they had never seen. The paintings were the winning entries of a competition in which more than 5,000 Dutch school children had participated.

Canada's contribution to the Heather Festival took a variety of forms—innumerable band concerts, the showing of Canadian films throughout the week and—certainly a most unusual entertainment at a Heather Festival—a "Cowboys and Indians" show put on by members of the RCAF and the Canadian Army.

By sheer chance, the Canadian champion Ladies' Synchronized Swimming Team from Quebec City were in the Netherlands at the time of the Festival. Accompanied by the PPCLI Band, the eight teen-age Canadian champions gave a demonstration of synchronized swimming to the 1,200 people who managed to crowd round the swimming pool.

Canada's NATO forces in Europe were the music-makers of the Festival. Parades, concerts, and instrumental accompaniments, were all part of the PPCLI Band's week-long holiday in the Netherlands. For three days of the week they were enthusiastically assisted by the RCAF Central Band, whose stay in Ede was part of a European tour. It was the RCAF's cowboy band and square-dance group that sparked the old-time Western show, Canada's distinctive contribution to this year's Festival. The advance billing of this show as a "great Canadian cowboy and Indian show complete with horses and wagons", was a bit disconcerting to our "cow-hands", but horses were mustered from undisclosed sources and a covered wagon was improvised from materials at hand, so that the cowboy band could be escorted into the open-air theatre with plausible Western trappings. Soon the square-dancers from the RCAF Station at Metz, all in Western garb, joined the "cowboys-for-a-day" to demonstrate their spirited and intricate numbers, before they invaded the audience to bring out onto the great grass stage the eager members of a Dutch group who had been learning to square dance.

Over 600,000 people came to this town of 60,000 to watch and to join in this traditional festival.

(External Affairs)

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. J. HOGG
639 MOSS STREET
VICTORIA, B.C.
PRESS SECRETARY

KOOTENAY PRESBYTERIAL — Mrs. Douglas Jarrett, *Kimberley*, Presbyterial President, conducted the Devotional Service at a meeting of the Evening Group of the W.M.S. of St. Andrew's Presbyterian Church, *Kimberley*, when Mrs. H. Vogelaar and Mrs. G. Hogg sang a duet. Mr. B. Short, Student Minister, stressed the theme "Into All The World Together", in his address on "The Great Commission".

Supper was served in the Lower Hall, the table centred with a large water-colour replica of the W.M.S. pin, and the menu including foods from India, China, and South America. In the hall decorations, the work of the W.M.S. was promoted in a clever and unique manner.

Posters told of our need and our work; pictures were displayed of Council Executive members; Our Workers and our Ministers, including the graduating classes of our Colleges; and a copy of the W.M.S. Constitution. Dividing the hall into four corners—Corner I represented South America, with a coloured map, poster shaped like a sombrero; pictures and news items of our work and workers there; India, was Corner II, with coloured map, and elephant-shaped poster; Corner III was Africa, with an African-hut poster and last year's Study map; Corner IV represented China, Formosa, and Korean work in Japan, with maps and fan-like poster. On the stage was a display of souvenirs

from many lands, and the work of C.O.C., Explorers, and C.G.I.T.

VICTORIA PRESBYTERIAL — A Rally of the W.M.S. Auxiliaries of this Presbyterian was held in the new Church at *Duncan*, with 41 members attending from *Port Alberni*, *Nanaimo*, *Duncan*, *Sooke*, *Gorge*, *St. Paul's*, *Richmond Road*, the *Chinese* and *St. Andrew's Churches*, *Victoria*. President, Mrs. J. L. W. McLean, presided, and the Rev. Mr. Cochrane of *Nanaimo* gave an inspiring address. Miss Grace Lee, of the Chinese Mission, *Victoria*, told of her work and her appreciation of the 30-year Service Bar, received from Council. Miss Dorothy Spring, new Deaconess at the Chinese Church, was welcomed, also Mrs. Susie Yuen of *Vancouver*. Miss W. Ripley told of the *Glinz Lake Camp*.

Miss Tam Nakamura explained her appointment to *Japan*, and gave some highlights of the Conference at *St. Andrew's Hall*, *Vancouver*. Mrs. McLean, on behalf of the Presbyterian, presented to her a small gift. Following the Treasurer's Report, a cheque was presented to Mrs. A. K. Young, of *Nanaimo*, toward her trip to *Quebec*. Mrs. McLean gave a résumé of the Annual Council Meeting, and the Meeting closed with prayer by Mrs. Summers and Mrs. J. Howard, of *Victoria*.

WESTMINSTER PRESBYTERIAL—The presentation of Service Bars to Miss Ellen Douglas, and Miss Ruth Yeandle, was the special event at the

bi-monthly Meeting of this Presbyterian. Mrs. G. M. Ledingham, Presbyterian President, presented the Service Bar to Miss Ellen Douglas, Hospital Visitor for *Victoria Presbytery*, and a former Missionary in *India*; Mrs. J. Con, from the Chinese Presbyterian Church, presented the Service Bar to Miss Ruth Yeandle.

When the W. M. S. Auxiliary of *Mt. Lehman* Presbyterian Church held their Thank-Offering Meeting and Tea, two cars of visitors came from *Vancouver*, and Mrs. George Ledingham, Presbyterian President, gave the Address, "Into All The World Together." Mrs. P. Edge, President of *Mt. Lehman* W. M. S. Auxiliary, led the Devotional Period.

The first Group of Presbyterian Women to be organized in *British Columbia*, was formed by sixty women of First Presbyterian Church, *New Westminster*. Mrs. A. W. Mark was made President at the Inaugural Meeting, and the full Executive was installed by the Rev. Calvin H. Chambers. Twelve noon, on the first Wednesday of the month, is their Meeting Hour; members bring their own lunch; tea is provided, and also a baby-sitting service.

At their first Thank-Offering Meeting, held in the Lower Hall of First Church, *New Westminster*, Mrs. Calvin Chambers, was Guest Speaker, and spoke on "Africa Today". She gave an inspiring chal-

lenge for missionary work, in her personal account of life at a Mission Station in *Angola*.

ALBERTA

MISS C. G. HILLOCKS
729A-14TH AVE. S.W.
CALGARY, ALBERTA
PRESS SECRETARY

MACLEOD PRESBYTERIAL — The Semi-Annual Meeting of this Presbyterian was held in St. John's Presbyterian Church, *Medicine Hat*, when Mrs. Ireton of *Lethbridge* presided, in the absence of President, Mrs. P. Geduk, due to illness. Devotions were conducted by Mrs. A. Metcalfe and Mrs. Patterson. Miss Gamble, Regional Secretary, directed a Skit with *Lethbridge* members, and Miss A. V. Scott, *Calgary*, presented the Delegate's Report of the Annual Council Meeting in *Stratford*, Ont. Good Reports were presented by all Secretaries. Dinner was served by the W.M.S. Groups of *Medicine Hat*.

The W.M.S. Guilds of St. John's Presbyterian Church, *Medicine Hat* served Morning Coffee at the Church four Wednesdays in one month, and the proceeds of this Project were given to the Winnipeg Fellowship House. This effort was supported well by the local businessmen, and was given good publicity by Newspapers, Radio and T.V. Stations, due to the fine work of a vigorous and imaginative Committee. Perhaps other Groups might

also try this easy and successful way of raising money for the Anniversary Projects!

SASKATCHEWAN

MRS. JOHN HETTEL
1416 TAYLOR DRIVE
SWIFT CURRENT, SASK.
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL—When the W. M. S. Auxiliary of Knox Presbyterian Church, *Briercrest*, celebrated its 50th Anniversary, the Rev. M. S. McLean of Knox Presbyterian Church, *Moose Jaw*, presided, and the Guest Speaker was the Rev. J. R. Carroll, of Knox Presbyterian Church, *Weyburn*. Guests were present from *Moose Jaw*, *Weyburn* and the surrounding district, and greetings were read from the Rev. J. S. Glen, Ph. D., Th. D., D. D., Principal of Knox College, *Toronto*; Mr. and Mrs. R. E. Glen, of *Saskatoon*, and Mrs. R. A. Davidson, of *Brandon*.

Miss Margaret MacNaughton conducted the Devotional Service, and, on behalf of their respective families, presented Life Membership Certificates to Mrs. A. M. Boan; Mrs. John Glen; and Mrs. J. Cameron; and an Honorary Membership Pin to Mrs. E. MacNaughton. The history of the Auxiliary was given by Mrs. C. Shaw. Mrs. M. Tysdal and Mrs. E. Tysdal sang a duet, accompanied by Miss Sandra Tysdal. A generous offering was received for the Jobat Nurses' Residence and School, and a Social

Hour was enjoyed at the close of the Meeting.

A well-attended Rally of this Presbyterial was held in St. Andrew's Presbyterian Church, *Assiniboia*, with President, Mrs. R. Meth-
eral presiding. An outstanding feature was the Pageant depicting the W. M. S. history in Canada for the past 100 years, and looking forward to the next 50 years. This was prepared, and presented, by the Friendship Circle of Knox Presbyterian Church, *Moose Jaw*, assisted by Miss Margaret Boyd, who led a Discussion on "Anniversary Projects". Mrs. T. Moir reported the Annual Synodical Meeting, and Mrs. J. R. McKee, the Presbyterial Delegate, gave a splendid report of the Annual Council Meeting, in *Stratford*, Ont. A letter from Miss Hildur Hermanson, Reg. N., of *Formosa* was much enjoyed.

PRINCE ALBERT PRESBYTERIAL — Vice-President, Mrs. E. Beatty, *Tisdale*, presided at the Sectional Meeting of this Presbyterial, in *Carranga* Presbyterian Church. Miss A. Wade and Miss S. Wiseman, Deaconesses from *Prince Albert* were present, and 25 ladies from *Sylvania*, *Tisdale*, and *Carranga* attended. Presbyterial Greetings were brought by the Rev. J. Whiteway of *Carranga*, who also conducted the Worship Period. Miss S. Wiseman, Guest Speaker, spoke of the open opportunities for Christian Service and our responsibility toward them, and Miss Ada Wade told of her

work with the Indians at *Mistawasis* and *Crutwell*. Mrs. S. Sharkey, Presbyterial delegate to Council gave a fine account of the Meetings in *Stratford*, and progress reports were presented by the various Secretaries.

REGINA PRESBYTERIAL—The Thank-
Offering Meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Moosomin*, had Mrs. Fiori as Guest Speaker, when she spoke on "The Effects of Prayer". A Musical Programme followed. This Auxiliary of the W.M.S. combined with the Camp Committee in a successful evening Meeting, when students from Birtle Residential Indian School gave a splendid Concert, in which 50 Indian teen-agers and 10 adults took part. Tom Stevenson, of *Winnipeg* was Guest Artist. Proceeds of this joint affair went to the Camp Fund.

MANITOBA

MRS. S. A. SHERLOCK
414 QUEENS STREET
PORT ARTHUR, ONT.
PRESS SECRETARY

BRANDON PRESBYTERIAL — A Special Service was held in St. Paul's Presbyterian Church, *Hartney*, Man., for the graduation of ten C. G. I. T. members, when the Graduation Address was given by Mr. Hall, of *Verdun*, and Miss Ethel Pearce gave the Valedictory Address. Devotions were conducted by the C. G. I. T. Groups. Wearing corsages, presented to them by their Leader, Mrs. T. K. Agnew, the

Graduates were presented with Certificates, and each girl received a copy of the New English Translation of the New Testament, as a gift from the Junior C. G. I. T. Group and the W. M. S. Auxiliary. Following the Service, the Graduates and their friends were entertained by members of the W. M. S. Auxiliary.

The *Western Manitoba C.G.I.T.* Conference was held in First Presbyterian Church, *Neepawa*, with the C. G. I. T. members of that Church acting as hostesses. Mrs. David Smith was Leader-Director, and 110 girls registered, including 37 Indian girls from *Birtle*. "Camping" was the theme, and the Guest Speaker was Miss Ella Green. Study Groups were held, and at the Sunday Morning Breakfast, the Attendance Trophy was presented to the C. G. I. T. Group of First Presbyterian Church, *Brandon*. All attended Church Service together, and the Conference ended with Lunch.

WINNIPEG PRESBYTERIAL—Miss E. Whittaker, President, was in the Chair at the Thank-Offering Meeting of the W. M. S. Auxiliary, of Calvin Presbyterian Church, *Winnipeg*, when the Guest Speaker was the Rev. Gordon Peddie, of St. John's Presbyterian Church, *Winnipeg*. In his Address—"Into All The World Together", Mr. Peddie said he spoke of the World Church, not only our Presbyterian Church, and told of a Bible Class in *Alberta*,

especially for summer tourists, which had an attendance of 1,700. "We must all work harder, if the Mission of the Church is to go forward", he concluded. The Guest Soloist was Mrs. J. Wood, of *Oakville, Manitoba*, whose late Father was Minister of Calvin Presbyterian Church for 18 years, and whose Mother, Mrs. Johnston, was one of the founders of this W. M. S. Auxiliary. Two choruses were sung by the C. O. C., and the Rev. Dean Smith pronounced the Benediction. Conveners, Mrs. McIntosh and Mrs. Campbell, served Tea.

When Miss Bessie MacMurchy, Reg.N., B.Sc.N., passed through *Winnipeg* on her way home on furlough from *Indore, India*, *Winnipeg* Presbyterial held an informal dinner in her honour. Miss MacMurchy spoke of her trip home, and gave some highlights of the Nurses' Conference in *Australia* which she attended as one of four accredited delegates from *India*.

The Rev. A. Hasson, Minister of *Norwood* Presbyterian Church; Mr. W. McLeod, Representative Elder; and Miss Dorothy Keller, Regional Secretary, were Guest Speakers at the meeting of the W.M.S. Auxiliary of this Church, when many visitors from the congregation were also present. Mrs. Henderson was Soloist, and Mrs. G. McLean, former Auxiliary President, brought greetings from former members. A Social Hour over the teacups followed the Meeting.

HAMILTON AND LONDON

MRS. GEORGE CLELAND
LISTOWEL, ONT., R.R.2
PRESS SECRETARY

HAMILTON PRESBYTERIAL — The Senior W.M.S. Auxiliary of St. John Presbyterian Church, *Grimsbey*, celebrated its 70th Anniversary, with President, Miss Mina Buchan welcoming members of the Mildred Soutar Group, and visitors from *Hamilton*, *Stoney Creek* and *Beamsville*. Greetings were presented by Presbyterian President, Mrs. W. E. McCutcheon, who was also the Guest Speaker; District President, Mrs. A. M. Skene, and Mrs. Teft, *Beamsville*. A candle-lighting Service was held in memory of former members, and the Birthday Cake was cut by Mrs. W. C. Morrison, a faithful member for 53 years. Pouring Tea were Mrs. W. E. McCutcheon; Mrs. A. M. Skene; Mrs. R. Hall; Mrs. Reiss; Mrs. E. Ryans; and Mrs. Weedmark.

Christian Literature, as used in world missions, along with handicrafts for children, was displayed at the *Hamilton* Presbyterian Annual Tea in Erskine Presbyterian Church, when Mrs. R. H. Armstrong, and Mrs. W. E. McCutcheon, welcomed the guests. Mrs. Frank Flett was Convener, and Hostesses were Mrs. Frank Duvall, *Burlington*, Mrs. Donald Munro, and Mrs. T. G. Bryan.

MAITLAND PRESBYTERIAL — President, Mrs. J. Pym, President of the

Evening W.M.S. Auxiliary of *Kincardine* Presbyterian Church welcomed guests, and Mrs. Jack Pollock, *Teeswater*, presided at a recent Meeting when a Panel Discussion on "How To Be A Good Member", conducted by Mrs. F. Moffat, Mrs. H. Henderson, and Mrs. Cromey, was an interesting feature. Devotions were given by the W.M.S. Evening Auxiliary of *Wingham*, and Miss MacDonald, *Ripley*, sang.

President, Mrs. Farish Moffatt, of *Teeswater*, presided at all sessions of the meeting of this Presbyterian in St. Andrew's Presbyterian Church, *Wingham*. The Afternoon and Evening Devotional Periods were conducted by Members of *Dungan-non*, and *Kincardine* Evening W. M. S. Auxiliaries, respectively, and the Musical Programme was given by the *Wingham* Junior Choir; a duet by members of *Wingham* Evening W. M. S. Auxiliary; and a Solo, by Mrs. John Ostrum, of *Wingham*. Miss Cora Gilkinson, President of *Wingham* Afternoon W. M. S. Auxiliary; and Mrs. L. Phillips, President of the Evening W. M. S. Auxiliary, welcomed delegates, and greetings from Presbytery were extended by the Rev. Neil McCombie of *Ripley*.

Mrs. Victor Raison, *Dundas*, of *Hamilton* and *London* Synodical, was Special Speaker at both Sessions, and emphasized that "the Church must reach the young people in a way the world cannot." Mrs. John Pollock, *Teeswater*, re-

ported the Evening Department Conference, in *London*, stressing particularly Miss Sarah Perkins' work in *China*. Miss Marion Williamson, *Wingham*, conducted the "In Memoriam" Service; and a C. G. I. T. Graduation Ceremony was conducted by Mrs. W. Ballagh, of *Teeswater*. Reports of the Synodical Meeting were presented by the Delegates.

The Evening Auxiliary of the W. M. S. of Knox Presbyterian Church, *Kincardine*, held a special Missionary Service, when the Rev. and Mrs. Cromey, wearing costumes of *India*, told of their Missionary service there under the *Irish* Presbyterian Church in *India*. Mr. Cromey sang in the Gujarati tongue, and later spoke of the important part taken by the Christian Church in the settlement of differences at the time of *India's* independence. He stressed the need felt by Missionaries for both spiritual and financial support from the Home Churches.

The W.M.S. Auxiliary of *Ashfield* Presbyterian Church celebrated its 70th Anniversary with Mrs. D. R. MacKenzie presiding, and President, Mrs. Wm. Ross, welcoming guests. Devotions were given by Mrs. Hector MacLean. The Auxiliary history was given by Mrs. Neil G. MacKenzie. Each Past President gave the highlights of her term of Office, and a Memorial Silence was observed in memory of departed members. The names

of Life Membership recipients were read, and two framed lists of these were presented by Mrs. Henry MacKenzie. Miss Ida White, on furlough from *India* was Guest Speaker; Mrs. Jack MacKenzie was Soloist, and the Ladies Quartet sang. Greetings were brought by Presbyterian President, Mrs. Farish Moffatt, and from neighbouring Churches.

PARIS PRESBYTERIAL — The W.M.S. Auxiliary of *Mt. Pleasant* Presbyterian Church held a Tea, and a Display of 90 quilts, the proceeds to go to Mission Work. Mrs. Jas. Gribben, and Mrs. Harry Reddett, welcomed guests, and assistants were Mrs. Gilbert Smith, Mrs. Fred Hughes, Mrs. Janet Macpherson, and Mrs. S. J. Mulligan.

The W.M.S. Auxiliary of Knox Presbyterian Church, *Brantford*, celebrated a 40th Anniversary, with Mrs. James Ingram conducting the Programme, assisted by Mrs. Clarence Thompson. Miss Linda Jones was Soloist. Guests were present from *Central*, *Mount Pleasant*, and *Alexandra* Presbyterian Churches. Coloured slides were shown by Mrs. G. D. Smith. Charter Member, Mrs. Wm. Smith, and Mrs. Arthur Lambert, cut the Birthday Cake.

Miss Louise Reith, M.A., Director of Organizations on Council, was Guest Speaker at the Summer Conference of *Paris* Presbyterial, held at *Ratho* Presbyterian Church. Mrs. E. P. Winhold presided, and

the Devotional Period was given by Mrs. R. Vance, Mrs. Wallace Peat, Mrs. A. Gillespie, and Mrs. Thos. Currah. Mrs. Roy Pullin and Mrs. David Peat sang a duet. Mrs. W. G. Kelman, on behalf of the Presbyterial, presented an Honorary Membership to Mrs. Kenneth Raynor, *Paris*, in recognition of her 25 years in C.G.I.T. work. Synodical, Council, and Children's Rallies were given excellent reports.

STRATFORD PRESBYTERIAL — The Conference of this Presbyterial, held in *Mitchell* Presbyterian Church, warmly welcomed Mr. and Mrs. John Elder, recently returned after serving 20 years in British Guiana. Rev. Mr. Elder, was Guest Speaker, and his subject was "Standardized Hearts". In the evening, Mr. Elder showed slides of his work in British Guiana to an interested audience of former parishioners and friends. Mrs. Wilfred Carr, Presbyterial President, presided and Worship Services were given by Mrs. J. G. Wilson and Mrs. R. Woodcock, of *Stratford*, and Mrs. Coward and Mrs. James Bell, of *Exeter*. Solos were contributed by C.G.I.T. members, Lynn Allen and Elizabeth Lamont, and by Mrs. George Lamont. Reports of Synodical Meetings were given by Mrs. Murray Coward, Miss Margery Nind, Mrs. T. L. Scott, and Mrs. J. Ballantyne. The Rev. Mr. G. Lamont closed the Sessions.

A joint Meeting of *Wallace, Britton*, and local W.M.S. Auxiliaries

of *Listowel* Presbyterian Church, was presided over by Mrs. Wm. Annett, of Wallace W.M.S. Auxiliary. Guest Speaker, the Rev. Mr. Hardwick, *Monkton*, spoke on "These Are My Witnesses". Mrs. George Cleland spoke on "The Duties of Officers. Musical selections were given by Mrs. James Wray; Mrs. Wm. Annett and Mrs. M. Willis. Mrs. Frank Manning contributed a Reading. The Rev. Mr. Miles closed the Meeting with prayer.

TORONTO and KINGSTON

MRS. GEORGE H. LEE
16 RIVERVIEW GARDENS
TORONTO 9, ONT.
PRESS SECRETARY

GUELPH PRESBYTERIAL — President, Mrs. Janet Smith, presided when the Chi Li Mission Group of Knox Presbyterian Church, *Guelph*, celebrated its Fifteenth Anniversary. Mrs. Helen Coutts conducted the Worship Service, and Mrs. Elsie Elliott, accompanied by Miss Helen Grendell, sang twice. The Guest Speaker, Mrs. Helen Shepherd, spoke on "Women in the Church", using the history of the W.M.S. to show where women stand in the Church today. This Group, all of whom originally graduated from C.G.I.T. into Mission Work, over the years have well lived up to the meaning of their chosen name — Chi Li, "Arise and Come".

At the Rally of this Presbyterial,

held in Gale Presbyterian Church, *Elmira*, President Mrs. Helen Shepherd presided, and the Rev. Walter McCleary, Pastor of the Church, gave the Worship Service. In his Address, Mr. McCleary spoke of the problems in the Far East, of the shortage of Christian teachers; and of his visit to the Leper Colony during the war years. Visiting members were welcomed by Mrs. C. Rachar, President of Gale W.M.S. Auxiliary. Mrs. Gordon Crow, of *Puslinch* spoke of the Home Helpers, and two skits were shown, illustrating the work of the Home Helpers Secretary. "Secretaries of Home Helpers and Glad Tidings Departments should co-operate", she emphasized. Four Synodical Delegates brought reports of the Annual Synodical Meeting in *Lindsay*.

Presidents of Young Women's W.M.S. Groups conducted the Evening Devotions, and the Church Choir led the musical numbers. Members of Holy Saviour Anglican Church and Knox Presbyterian Church, *Waterloo*, took part in the Panel Discussion "Know Your Church". Taking part were Mrs. G. Keddy, Mrs. K. Eckersley, Mrs. H. Tryer, and Dr. Helen Ressor, of the Anglican Church, and Mrs. B. Givens, Mrs. G. Coyne, Mrs. G. McLeod, and Mrs. Neil Campbell, of the Presbyterian Church. Mrs. Graham Dawson, of St. Andrew's Presbyterian Church, *Galt*, thanked those taking part.

KINGSTON PRESBYTERIAL — This Presbyterian celebrated its 75th Anniversary in St. Andrews Presbyterian Church, *Kingston*, with President, Mrs. V. Weir, presiding, and the Theme—"Prayer". Miss Ruby Walker, Regional Secretary, led the Opening Session, and Greetings were brought by the Rev. Max V. Putnam, from the Kirk Session and Presbytery; Mrs. A. S. Curr, President, from Council; Mrs. W. H. V. Walker, from Synodical; Mrs. Rex Wilson, from the W. M. S. Auxiliaries; and Mrs. N. Huthison presented the Vote of Thanks. The W. M. S. Evening Auxiliary of St. Andrew's Presbyterian Church gave the Devotional Period at the Evening Session, and the Rev. Max V. Putnam sang a Solo. The Service of Remembrance was led by Mrs. Wm. Mantle, *Belleville*. In "A Backward Glance", the Presbyterial History was given by Mrs. C. A. Smart, of *Kingston*; "A View of the Present", was given by Mrs. Harold Keefer, and Mrs. Wm. McLaren; Mrs. J. Button; and Mrs. Williamson, all of *Trenton*. "A Glimpse Into the Future", was given by Mrs. A. S. Curr, President of Council, *Toronto*, who later cut the Anniversary Cake at the Social Hour.

NORTH BAY PRESBYTERIAL—President, Mrs. D. C. Graham, presided at the Annual Meeting of this Presbyterial in Calvin "New" Presbyterian Church, *Sudbury*. Mrs. Paul Newton, First Vice-President, *Toronto* and *Kingston* Synodical,

was Guest Speaker, and told of the Anniversary Plans and Projects for 1964. Mrs. M. E. Kerr, *Sudbury*, was elected President, and officers were installed by the Rev. Mr. McBride, of Knox Presbyterian Church, *Sudbury*.

The Thank-offering Meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, Burks Falls, was largely attended, with guests from *Sundridge*, *Magnetawan*, and neighbouring Churches. President, Mrs. F. Pemberton, conducted the Worship Service from "The Glad Tidings" and Mrs. D. Nicholson gave the Meditation. The Guest Speaker, Mrs. W. Edwards, spoke on "Church Unity"; Miss Karen sang, and Mrs. Nicholson gave a Violin Solo, with organ accompaniment by Mrs. H. Zieb. Mrs. D. Graham presented the Vote of Thanks.

Dorothy Douglas W.M.S. Group of Knox Presbyterian Church, *Sudbury*, led by Mrs. W. R. Edgar, Past President, at a recent meeting presented an interesting Programme, "Profiles of Women", followed by a "Buzz Session". Assisting were Mrs. D. W. Stewart, Miss K. Connor, Mrs. A. Dinwoodie, Mrs. V. Taylor, and Mrs. A. B. McLennan, and two piano selections were given by Miss Janet Edgar. Articles of clothing and Christmas gifts, a project shared with the Florence Graham W. M. S. Group, were sent to the Cecilia Jeffrey Indian School.

ORANGEVILLE PRESBYTERIAL — The 75th Anniversary of this Presbyterial was held in *Priceville* Presbyterian Church, with Mrs. R. D. Fraser presiding, and the Guest Speaker, Miss Margaret Leask, B.A., M.R.E., of *Jhansi, India* telling of the work among the girls in the Helen McDonald School, *Jhansi*. Devotional Periods were led by Mrs. W. Laughlin, Markdale; and Mrs. E. Stewart, Maple Valley. The Rev. J. V. Mills, Moderator of Presbytery, brought Greetings. The Memorial Service was given by Mrs. Wilson, Mrs. W. Hay, and Mrs. C. Haw, from *Swinton Park*. W. M. S. Groups from many districts were present, and President, Mrs. R. D. Fraser spoke on the theme — "Praying". Devotions at the Afternoon Session were led by Mrs. W. Roberts, *Orangeville*, and Mrs. H. K. Berney, *Caledon East*. Greetings from Saugeen Presbyterial were brought by the President, Mrs. Stewart McArthur.

At the Children's Rally of *Orangeville* Presbyterial, Don Smith, of *Claude*, chaired the meeting. Devotions were led by Bryan Stoddart, *Orangeville*, and a member from the *Boothville* Group. Waldemar C.O.C. sang, and *Orangeville* C.O.C. members gave a summary of the Study Book. Five *Boothville* girls, holding lighted candles, sang "Jesus Bids Us Shine", and together the whole Group sang "The Light of the World is Jesus". Four-year-old, Ruth Stewart, of

Maple Valley sang, and the *Orangeville* Explorers did a Choral Reading. Don Sinclair and Beth McDonald, of *Dundalk* put on a Skit. Mrs. Smith thanked all who took part.

At the Executive Meeting of this Presbyterial, President, Mrs. R. D. Fraser was in the Chair, and Mrs. Glen Simpson led the Devotional Period. Mrs. May was appointed Secretary for Afternoon Groups, and Mrs. A. Black Secretary for Evening Groups in the Presbyterial. Mrs. J. Nute, *Orangeville*, led the Afternoon Devotions, and each member answered Roll Call with a thought gleaned from "The Glad Tidings" or "The Record". Plans were made for a future Meeting, when Mrs. A. Glenn Thompson of *Stouffville*, Immediate Past President of Council Executive, will be the Guest Speaker. Discussing the Anniversary Project for Jubilee Year — the building of a Nurses' Residence in *Jhansi, India*—it was decided that each Auxiliary be asked to contribute three cents per month to this fund. Dime Clocks will be provided for Children's Groups, so that they will have a part in this project also. Mrs. A. Smith, of *Claude* reported on the Children's Rally.

WEST TORONTO PRESBYTERIAL—The 70th Anniversary of the W. M. S. Auxiliary of St. Andrew's Presbyterian Church, *Maple*, was held at the home of Mrs. George Jarrett. Many former members were present, and the Guest Speaker was

Mrs. C. H. Bowman, *Niagara Falls*, whose husband was, for thirty-three years, the Minister of this Church. Organized by Mrs. Mortimer Clark, in 1891, the first President of this Auxiliary, Mrs. J. McNaughton, was presented with a Life Membership and Pin. Her Grand-daughter, Mrs. David Martin, was also present. A Life Membership and Pin were presented to Mrs. H. A. Constable, and Pins were presented to Mrs. George Snider, and Mrs. J. M. McDonald. The sole surviving Charter Member, Mrs. Margaret Churchill, of *Beeton*, was unable to be present, due to illness.

The Executive of West Toronto Presbyterial held an Evening Meeting, when Vice-President, Mrs. S. A. Milne presided and Mrs. B. Terry led the Devotions. Miss Gwen Davenport, Director of "Armagh", was the Guest Speaker, and told of the growth of the work being done at this Presbyterian Home for Girls.

The three Sectional Meetings of West Toronto Presbyterial were — Section I, held in Knox Presbyterian Church, *Oakville*, with Mrs. A. S. Curr, President of Council, speaking on "Continuing in Faith"; Section II, held in Union Presbyterian Church, *Glen Williams*, when the Rev. James Williams, Glenview Presbyterian Church, *Toronto*, gave a stirring address on "Prepare Ye The Way"; Section III, held in St. Andrew's Presbyterian Church, *Maple*, with Miss Flora Whiteford, Deaconess of Queen Street East

Presbyterian Church, *Toronto*, giving a graphic account of the downtown work carried on in the Inner City. All these meetings were well attended, and President, Mrs. John C. McFarlane, brought Presbyterial Greetings to each.

MONTREAL and OTTAWA

MRS. J. McCLEVERTY
INGLESIDE, R.R. 1, ONT.
PRESS SECRETARY

LANARK AND RENFREW PRESBYTERIAL — The Annual Sectional Meeting of this Presbyterial was held in Knox Presbyterian Church, *McDonald's Corners*, when Mrs. J. Jack, Presbyterial President, spoke on the origin of the W.M.S. and reminded members of the 100th Anniversary to be celebrated in Montreal in 1964, and of the two Special Projects underway. Miss A. Spalding, of *Perth* reported on the Annual Council Meeting. Mrs. J. Geddes, Children's Work Secretary, reported ten C.O.C. Groups and nine Explorer Groups in the Presbyterial, with a combined membership of 252. Mrs. E. Gemmell, Mrs. A. McDougald, and Miss Beth Cameron, were delegated to attend the W.M.S. Leadership Training School in *Belleville*, and Miss Dorothy Dodds told of the Synodical Meeting in *Brockville*. She spoke also of her new Office of Promotion Secretary. A Leadership Training School is planned by this Presbyterial for October 14th.

When the Evening Auxiliary of the W.M.S. of the Westminster Presbyterian Church, *Smiths Falls*, Ontario, celebrated its 25th Anniversary, Mrs. Kenneth Philip, *Toronto*, Secretary of the Council Executive, and former Girls Work Secretary, was Guest Speaker. President, Mrs. J. M. Hall, was in the Chair, and all Past Presidents were in attendance, as well as over 100 guests from the Presbyterial and local Churches.

MONTREAL PRESBYTERIAL — The Afternoon W.M.S. Auxiliary of Knox Crescent and Kensington Presbyterian Church, *Montreal*, held their Annual Membership Day, when six Memberships, and five "In Memoriams" were given. A letter was read by Mrs. W. R. Henry, honouring the memory of the late Mrs. T. W. Dougherty, who instigated Membership Day. "In Memoriams" were presented in memory of the late Mrs. Wm. M. Fergus; Mrs. Miles G. Walker; Mrs. A. J. Bush; and Mrs. A. M. Dewar. Honorary Memberships were presented to Mrs. John Stewart; Miss Jean Brown; Miss Jean Howe; and Life Memberships were presented to Mrs. George East; Mrs. J. H. Joslin; and Mrs. R. H. Paul.

A gift of \$1,000 was received from Mrs. Roy Carmichael, in memory of her daughter, Ellen, this to be directed to the Bhil Project — the erection of the School for Nurses, and the Nurses Residence at *Jobat*, India.

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The Glad Tidings

NOVEMBER

1961

VOL. XXXVII



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"Lord God of hosts, be with us yet,
Lest we forget — lest we forget." (Kipling)

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"WITH HAPPY REMEMBRANCES AND CHRISTIAN LOVE!"

by (LADY IBIAM) —
E. OLAYINKA IBIAM

Enugu, Nigeria



Lady Ibiam

(All who listened to Lady Ibiam, as she spoke to us, last May, at the Annual Council Meeting, in Stratford, Ontario, were deeply moved and inspired by her strong, and thought-arousing, Address, and will always remember the earnest, Christian presentation she gave of her country; its people; their needs; and our opportunities as fellow Christians. How earnestly we wished that all the members of our Society could have enjoyed the same privilege as did we, who sat spellbound as she talked to us that afternoon. And now it has become possible for all our readers to do so! In her great kindness, this gracious Lady, although now immersed in more official responsibilities than ever before, as the wife of Sir Francis Ibiam, the Governor of Eastern Nigeria, has remembered her promise to let us have, for publication in "The Glad Tidings", the complete text of her Address at the Council Meeting. It is with sincere appreciation, and grateful thanks to Lady Ibiam, that we present herewith that outstanding Address to all our readers, and their friends. Ed.)

NIGERIA was one of the largest British Colonies on the West Coast of Africa south of the Sahara, until 1st October, 1960, when it became an

Independent Sovereign State. We got our Independence without violence and bloodshed, due to the work of Missionaries, who taught us to be patient and tolerant, and for this we thank God.

It has a population of 35,000,000 people in an area of 374,000 sq. miles. There are over 200 different languages spoken in Nigeria. The state of government in Nigeria is one of Parliamentary Democracy. In the Federation, we have the Prime Minister and the Governor-General; and in the East, West and North, we have Governors and Premiers, and all are Africans, except the Governor of Northern Nigeria who is an expatriate Officer.

The climate has two seasons—wet or rainy season, which lasts from April to October; and a dry season, beginning from November and lasting through March. Nigeria is mainly an agricultural country. The chief exports are cocoa, palm kernel, palm oil, hides and skins, timber, cotton, groundnuts, with some minerals such as iron, tin, columbite ores and coal.

Education in Nigeria is the story of Christian Missions, and it is even today, 115 years after the first Missionary arrived. Of every seven schools, five are Christian Mission Schools. In the early days, girls were not privileged to have a school career, but today we find them competing successfully with the boys. In the primary level, the proportion is fifty-fifty—and many do not finish in this class. Those who are able proceed to the secondary stage, and on to the University. We now have women doctors, lawyers, graduate teachers, and in fact, in all walks of life; yet many are still in the darkness of ignorance and superstition.

The Church—there are many Missionary bodies in Nigeria—namely the Anglicans, Methodists, Baptists, Church of God, Church of Christ, Presbyterians, Sudan Interior, Church of Brethren, Lutheran, Seven Day Adventists, and the Roman Catholics. With all these Church denominations, one would have expected a lot to have been achieved during the past one hundred years. Only about 15% of the population is Christian! One wonders as to what could be the causes of this drawback. You see, although all the Missionaries heard the command of our Lord, “Go yet into all the world and preach the Gospel,” some, unfortunately, failed to recognize that all men are one in Christ. Today we have precious few leaders to carry on the work of the Church, and to perpetuate the merits of the work and the number of years the Christian Missions have been in Nigeria.

In January, 1958, there was held at Ibadan, Nigeria, a Conference, which 200 delegates from 25 countries in Africa attended, with represen-

tatives from the United States of America, Canada, India, the Philippines, and Europe. It was the first time such a large number of African Christians had met to discuss matters affecting the Church. At the close of the Conference, it was decided by the members to set up a Continuation Committee. This Committee met in October-November, 1958, at Brazaville; in 1959, in Salisbury, Southern Rhodesia; and, in 1960, in Nairobi, Kenya. It is encouraging to note that there is a woman on the Continuation Committee. The next Assembly of All Africa Church Conference is scheduled to meet in 1963, but the place of meeting is not yet known.

At the Conference, it was felt that there were too many denominations in the Church, and that we should all try to form a union, in order to be able to witness more effectively for the advancement of the Christian faith. The United Church Women have shown a good way towards this at the Women's World Day of Prayer. This is the only one day in the year when the women of all denominations throughout the world meet for Worship, Devotion, and Prayer.

In Nigeria we have a Union Theological College in which the Anglicans, Methodists, and Presbyterians, participate, and likewise a Union Teacher Training College for women, and a Union Hospital. This is a step forward towards Union. The Churches in Nigeria have been making overtures for a United Church in Nigeria for over thirty years. We look forward to a consummation.

The Women's work is progressing satisfactorily, for now we have some women Elders and Church Sisters. Our Church Sisters are full-time workers, and, besides teaching women and girls to read and write and take meetings, they help the Pastors in Church Services, when the Pastors are not able to visit their stations. These Ministers have from 6 to 10 Churches to look after, and with no vehicle or transport, except pedal bicycles, to help them cover distances of from five to twenty miles between stations. At present there are no graduate Ministers among them. The first that will graduate is in Canada, through your sponsorship, and for which we are deeply grateful.

There is an organization called the Christian Home Movement within the Church, which originally started in China, and later spread to India and Ceylon, where it has become a very strong Movement. It is now in many parts of Africa, and for many years it has steadily increased in strength in Nigeria. The purpose of this Movement is to emphasize the sanctity of the Christian home, and to show how truly Christian homes are

cells of the universal Church, and powerful sources of Christian Homes and family life. This it seeks to do through an annual Christian Home Week, and through Conferences, Training Courses, Exhibitions.

During the Christian Home Week, families are encouraged to have special prayers. Beginning on Sunday with Youth Service, the rest of the week is devoted to Christian witnessing. On Monday, through service, by cleaning of compounds, visiting the sick, old people, helping wherever necessary, by doing minor repairs, or supply such things as firewood; Tuesday—meeting for men, women, and young people, talk on the Christian's responsibility in the home; Thursday—talk on Christian citizen in the community; Friday—open air meetings, blessing new homes, or the homes of newly married Christian couples; Saturday—Christian Evangelism through Bible Drama and singing; Sunday—Family Dedication Service. Families are encouraged to sit together in the Church, as a family, and to give special thanksgiving offerings. After service, families invite one other to family meals. Many people have been brought to Christ through the influence of the Christians during the Christian Home Week, for services were rendered both to Christians and non-Christians alike, and the non-Christians have especially observed such an act of service.

With the coming of Independence, we see the Government well ahead of the Church in its activities, and so we feel it is our responsibility to move along, and get our young men and women trained in Christian education, organization, and ministry, in order to take up the key posts in the Church. The early Missionaries never thought that the Africans would one day be on their own, as it is happening these days. The old pattern must change for the better and best, or the people will become a prey to new and fanciful ideologies, and false doctrines which could cause the work of the Christian Missions to disintegrate.

The Missionary, or fraternal worker, who goes out to Africa must practise in love what she or he preaches, and show by his, or her, own life, the true Gospel of Jesus Christ. Millions of Africans are still wondering whether or not Christ is truly Lord of all, and loves all, irrespective of race, colour or creed.

Will you come and help us interpret this to our brothers and sisters by your life and example, as we in humility are endeavouring so to do?

May God Himself continue to bless all your efforts in selfless service to His children, for this is His will. Love thy neighbour as thyself, and so fulfil the law of Christ, who is our Lord and Master.

LETTER FROM LADY IBIAM

State House
Enugu, Nigeria.
August 25, 1961

My Dear Mrs. Cherry:—

It was really wonderful to be in Canada, and to see you all again after five years! I praise the Women's Missionary Society, and its members, for the great work they do, at home and abroad. It was a great privilege, and inspiration, to attend your National Council Meeting in Stratford, and to watch your proceedings. There was hardly anyone, after listening to the reports of the Directors of the different Departments, the branches, who would not feel like doing something to serve the Church.

I returned to Nigeria last month, after stopping in Scotland, to witness the Ceremony at which my husband received the Honorary Degree of L.L.D. from the University of St. Andrew's, his Alma Mater. It was a wonderful occasion, and he received a great ovation. After the Ceremony, we went to London, where we were received by the Queen in Buckingham Palace. Since our arrival here, we have been very busy in moving to the new Residence, and receiving guests from abroad.

Only the other day, we had the Director of the "Operation Crossroads, Africa", with us. I met the Director, Dr. Jim Robinson, and his wife, in the United States of America. I was happy to have them with us. Perhaps some day we may have the pleasure of having you as our guest in Nigeria, as we had Mrs. E. H. Johnson last year!

With happy remembrance and Christian love, I enclose herewith my Talk to you at Stratford, as I promised.

Yours Sincerely,

E. Olayinka Ibiam.

* * * * *

DID YOU THINK TO PRAY?

Ere you left your room this morning
Did you think to pray?
In the name of Christ, our Saviour,
Did you ask for loving favour
As a shield today?

When you met with great temptation
Did you think to pray?
By His loving grace and merit
Did you seek the Holy Spirit
As your guide and stay?

When life seems most dark and
dreary
Don't forget to pray!

PRAYER

by MISS HAZEL MACDONALD, B.A., Taipei, Formosa

"Lord of Light, whose name outshineth
All the suns and stars of space,
Deign to make us Thy co-workers
In the kingdom of Thy grace;
Use us to fulfil Thy purpose
In the gift of Christ, Thy Son;
Father as in highest heaven,
So on earth Thy will be done."

Thou, Who art the Lord of Light and Life, we praise Thy name, that He, Who conquered death, has also conquered space. We thank Thee for the faith of those who saw His ascension, and recorded it for us, and for our faith that He will come in the same way that they saw Him go.

We are thankful that Thou, our God, has deigned to make us co-workers in the kingdom of Thy grace. Help us to realize our privilege of being "Ambassadors for Christ", and our responsibility to allow Thee to make Thine appeal through us, as individuals, and as members of the Presbyterian Church in Canada. We ask that our witness in daily living, in our work, and in our worship, may help those who do not know Thee to accept the Christ, Who is the Light of the World.

We ask that we may be conscious of those who, at all social and educational levels, in all countries, are searching for truth; that we may be conscious of the many people who have come to Canada for various reasons, and help them, too, to find Thee.

We thank Thee for the Camps held this summer, and for the growth in spiritual knowledge, for Camper and for Leader. As we think of the work within the Church, this coming year, we ask Thee to speak to the hearts of Thy followers, so that not one teen-ager will have to say, "We have no Leader."

We thank Thee for the work for which we are responsible in other lands, and ask that our Missionaries may be able to accept the opportunities now being presented to them. We would remember the layman and lay-women, who give of their money and their time, learning for themselves, even as they teach. For the students of our Christian Schools and Colleges, we ask that they may let their light shine, so that others may see their good works, and glorify their Father in heaven.

We pray for the Presbyterian Church throughout the world, that its witness may be to a crucified and risen Lord, Who is the Light of the World, and an acknowledgment of the Holy Spirit, Who will guide it into all truth.

Even as we are aware of the abundance of our material blessings, may we also be aware that Thou art able to make all grace abound toward us, and that we, having all sufficiency in all things, may abound to every good work. We ask that Thou wilt use us, Thy co-workers, to—

"Lift the nations from the shadows
To the gladness of the sun;
Father, as in highest heaven,
So on earth Thy will be done." Amen.

A VISIT TO THE FAR EAST

by MARY E. WHALE, B.A.

IN APRIL of this year, I once again found myself among our friends of the Korean Christian Church in Japan, and the Presbyterian Church of Formosa. These visits are a very real source of inspiration to us, for we are taken out of the tendency for self-centredness in our own Church activities to see the activities of fellow Christians, as they seek to build their Church. It is a humbling experience to see our Christian friends meeting problems similar to ours as they build their churches, and meeting them usually in circumstances far more difficult than we of several generations have ever known. The courage, the perseverance, the sheer dependence on Jesus Christ as Lord, is witness to the faith we all share within the world-wide Christian Community. The only times I am bothered are those when I feel caught in the frantic tide of meetings and discussions in these churches, and I wonder if our western habits, the bad ones, have consciously or unconsciously crept into methods of carrying on the work.

The Korean Christians are always a joy to meet. While there are similarities in their methods of working to ours, there is something in their approach to their sacred task which never fails to be an inspiration to this observer. Perhaps it is because to a westerner, the Korean cause, in a country like Japan, seems so fraught with insurmountable difficulties. To the Korean Christians, the difficulties may be a challenge to witness to the Power of our Lord. There is a joyousness about them as they pursue their task. As we share, and I hope more fully, with the Korean Church, we feel the same joy and wonder of fellowship within this Church.

During this visit to Japan, my guide, interpreter, instructor, and friend was Miss Sook Ja Chung, a young Korean Bible Woman. I owe much to her for a most pleasant visit to Japan. Her enthusiasm for her task, her insight into her people's problems, her zeal to fulfil her calling as a servant of Jesus Christ were an inspiration to me.

Formosa, the small country which we have known for years as "the island beautiful" has become one of the crossroads of the world. East and West meet there politically, economically, and religiously. I entered the

country by air, with a group of American tourists. Formosa has become one of the places to see on the ever-increasing world tours. It has become important out of proportion to its size.

The Presbyterian Church of Formosa reflects the atmosphere of the country—a rush against time, in an attempt to build structures strong against the trials that may come in the future. In every aspect of the Church's work, there are plans to advance, plans for new buildings, plans for starting new types of work. It was to share plans that I journeyed to this country, at the invitation of the Church, and more especially of the women of the northern part of the Church. It is our hope in Canada that, as our sister Church builds, we may share in its building in such a way that its strength will be known by the standard of Christian witness it makes in Formosa, and in the world.

The days in both Japan and Formosa were spent in meetings—with Committees and Boards, with small groups, and with individuals. I addressed approximately six meetings, and had consultation with executives of the women in organizations in both Churches. In Formosa I spent some hours with our W.M.S. staff as a group, and with individuals. It was a month of meetings. This visit has made me deeply conscious that we must continue to study the place that women have, and should have, within the younger churches.

In the Formosan Church, the ordination of women, both as ministers and elders, is allowed. There is a Women's Committee of General Assembly. In working with the women and talking with them, one realizes that machinery has been established—but, as yet, the best use has not been made of it. They are very busy in strengthening the courts and building up the institutions. Ordination of women to the ministry is not encouraged, so only one or two women have persevered to become ministers of the Word and Sacraments. There are a few women elders—but one is not conscious of them making a contribution to the life of the courts—save perhaps the local congregation. The women, both north and south, have strong organizations at presbytery level. When the women's committee of General Assembly was formed, it was agreed that both the North and South Synodicals continue to function as North and South liaison committees until such time as they were no longer useful. The northern women have maintained the synodical organization as a useful means of developing the presbyterial programme and as a means of having fellowship. The southern women seem to be more at home in the Presbyterial structure. It must be remembered, too, that the southern men have dissolved their Synod, while the northern men have not.

The women in the Korean Christian Church would seem, at close

study, to be in a better situation than their Formosan sisters. True, their Women's Committee of General Assembly is run by men. (Rev. Wenchi Kim is Chairman) the women have no votes on it; and in the past the men have been content to let the women carry a large burden of work, while keeping them in the background. But there is an acknowledgement among the men that this cannot continue. The Korean men, I believe, are prepared to see the women achieve a more responsible place (slowly) in the life of the Church. This, I consider, is partly due to their interpretation of discipleship, according to the Scriptures. Whatever may be their inclinations arising out of their cultural background with regard to the place women should have in their Church, they are prepared to study the matter. The position taken by our Church will be noted, and perhaps may be used as a guide. While I was in Japan, we considered together means whereby women's work could be strengthened, particularly at the congregational level.

The training of leaders and educational programmes are high priorities in all Christian Churches. Through the years the teaching of children, young people, and women, have been the work of women Missionaries. Today it is becoming an integral part of the whole of the overseas Church's activities. The Korean Christian Church is very active in attempting to find ways and means of making available knowledge of the Christian faith, to as many people within the congregations as it is possible to reach. They seem to be very much aware of the need for involving the whole church in Christian fellowship. They reach many through summer programmes at camp, through winter schools held for young people and older people, too. They have as many conferences for the various age groups as it is possible.

In the meetings I had with the Christian Education Committee, and with members of the Women's Committee, a number of aspects of Christian education were discussed. One of their greatest concerns is for the teachers of the Sunday School. They would like to have aids to teaching, such as Bible pictures, and Sunday School teachers' libraries. They could see a full time job for a person to instruct Sunday School teachers. They would like outside help for brief periods, to help them with special training conferences in teaching the Bible and Christian doctrine in their Church schools.

The choir is seen as a means of teaching the Christian faith—just as it is in Formosa. They need help to train choir leaders, just as Miss Taylor has trained choir leaders in Formosa. They would like to be able to get better choir music. They would like help to send some of their more likely choir leaders to short courses available in Japan. A third area, discussed at some length, was the training of women at the local level, helping

them to be, in turn, leaders in their community, and witness to the Christian community.

In all the areas of work, the Korean Committees have planned well. They ask us for support in finance and in a few personnel, both long term and occasional help. They have a broad and a long vision. It will be an inspiration to us if we can help them see some of their dreams come true. Two of their basic problems are: — fitting their young people into life in Japan; caring for those whose health and age make it impossible to make an adequate living. The Korean leaders have for some time sought our help as a Church in both these problems—we have not been able to do anything up to the present time.

It is close to impossible for Korean young people to get proper secular education. Preference is given to Japanese students—and Koreans are at times deliberately discouraged. Besides, fees are high—and this fact helps to make High School education impossible to the majority of Koreans. The South Koreans have several High Schools—the North Koreans have a number—and of course encourage Korean parents to send their children to them. So Christians have the choice of trying to find the high fees for the children to go to Japanese schools, or to the few South Korean schools—if they can get in—or sending them to Communist schools. We have been asked if we would help by giving scholarship aid to the students. The Koreans would like help to establish a Christian High School.

The women have taken the problem of old age as a special one for their Christian service. They are gathering funds to establish an Old People's Home for Koreans. They have a long way to go before completing their goal. This project, too, merits our special attention.

There are other ways the Christian Koreans would like to be able to help their own people. They would like to see them able to get adequate medical care—to have some kind of financial security to help in times of material stress. Something is being done, but it is not possible to do a great deal when they themselves have so little.

The Formosans plan to meet the Christian Education needs by providing trained, paid staff to carry out a programme. They have an assembly's secretary for Christian Education, and would like to obtain presbytery secretaries. It would not seem that a programme of work for such secretaries has been evolved as yet. One hope is in the training being given at Seminary level in the field of Christian Education. Training in Christian Education is also available at Hsin Chu Bible School. As these people get into the work, there may be a stronger educational programme in the Formosan church.

Several months have elapsed since my visit. In these months we have

been made conscious, yet again, of the constant danger which faces the world. It is a physical danger and one which causes great fear. Yet, the free people of the world have, in their freedom, the knowledge of the only Power which can make men free, in the real meaning of the world. It continues to puzzle this observer that we, who call ourselves by the name of the Son of God, exercise so little, the power we have been given by God through our faith in Jesus Christ. We still are not giving of ourselves, in the building of the Church at home and abroad, in such a way that we show our conviction that Jesus Christ is the "Way, the Truth and the Light." Our thoughts, our actions, are so very much turned inward—we look to our material welfare first. This self-centredness is, I believe, reflected in some ways in a Church such as the Presbyterian Church of Formosa, where there is temptation to make the Church strong economically, believing that the spiritual strength will follow. New Church buildings, new Hospitals, new Seminary buildings are fine, and are necessary, but their worth can only be measured in terms of how much they add to the spiritual strength of the people they serve, and that spiritual strength will be seen as the Church takes a responsible place within the nation; carrying on its business with high standards of Christian ethics; putting young people into the life of the nation unashamed of their Lord Jesus Christ, and of using His principles in every aspect of their life, whether it is within the Church, or within the country. Yes, we have been a "Mother Church" to these two churches. But our parenthood has been a remote thing, to most of the members of our Church. Great responsibility lies with us in these days, that we in Canada live our lives and share our convictions in the way Jesus Christ would have us. The strength of the younger churches, indeed the welfare of the whole world, depends on the way individual Christians, and Christians as a whole, live in these days.

NOTE—A CORRECTION!

We draw your attention to an omission in the account of the appointment of Miss Tamiko Nakamura, which appeared in the September Glad Tidings. The Overseas Department omitted the fact that Miss Nakamura's appointment is as a short-term missionary. She has been called to serve in the Korean Christian Church in Japan in a particular way at this time. She has answered that call, as a short term missionary. Under the terms of the appointment, Miss Nakamura will not do extensive language study, nor will she be under obligation to continue in Japan when her assignment has been completed.

WEDDING BELLS!



McCUTCHEON-MacKENZIE

On Saturday, September 2, 1961, Miss Margaret MacKenzie, formerly of our staff in Formosa, became the bride of Mr. Gordon N. McCutcheon, Port Arthur, Ontario. The wedding took place in First Presbyterian Church, Port Arthur. The double-ring ceremony was conducted by Rev. Douglas Conlon. Mrs. George Malcolm, a missionary to the Formosan Presbyterian Church, was matron of honour. Mr. Robert McCutcheon of Willowdale,

Ontario, was his brother's groomsman.

The bride was beautifully gowned in a dress of Chinese brocade, designed in Formosa. Her bouquet was of shell pink gladioli and trailing stephanotis. The reception was held in First Presbyterian Church hall. Mrs. M. Fidler, President of Superior Presbyterial, and Mr. and Mrs. Robert McCutcheon received with the bride and groom.

Mrs. McCutcheon has very recently returned from Formosa, where she had served for two terms. In that time she was instrumental in developing a department of Christian Education at Taipei Theological Seminary. She became the Director of that department. She also served the Formosan Church through many aspects of Christian Education leadership, including the preparation of Sunday School materials. Prior to her service in Formosa, Mrs. McCutcheon was a member of the National staff. She served as Children's Leader in Tyndall House, Montreal.

Mrs. McCutcheon has offered her services as a lay leader. We look forward to association with her in the work of the Society and Church at home. Our best wishes go to Mr. and Mrs. McCutcheon as they begin their married life.



ESTELL - BLACK

On Tuesday, August 29, 1961, Miss Eileen Black of the W.M.S. (W.D.) staff in Formosa, became

the bride of Rev. William Estell, a missionary of the Reformed Church of America, serving with the Formosan Presbyterian Church. The ceremony took place in Taipei Seminary Chapel. The Rev. Dr. S. Moore Gordon officiated. The reception was held at the mission compound in Taipei.

Mrs. Estell, whose home was in Toronto, went out to missionary service a year ago. She arrived in Formosa in November, 1960, and began language study in January of this year. She will still be associated with the Formosan Presbyterian Church, as a missionary of the Reformed Church of America. We extend to Mr. and Mrs. Estell the best wishes of the Society.

* * * * *

THE QUEEN — GOD BLESS HER!

Her Royal Highness, Queen Elizabeth II, addressing a Christian Youth organization, said:

"We are commissioned to be witnesses to the truth of the Gospel of our Lord Jesus Christ. A witness is one who speaks of that which he knows about at first-hand. We need to have a knowledge of our faith that we can be bold in our witness and adventurous in our living. We know that we shall probably be in a minority wherever we are. We know we shall have to face insecurity, opposition, and perhaps danger, for the confession of our faith. But the Christian Church has always prospered in adversity, and we must certainly not be afraid. I think it is comforting to remember those wonderful marching orders, given by Joshua, 'Be strong and of a good courage', and then to think of the other men and women in times past who, through the grace of God, were enabled to go forward into an unknown future with confidence and with resolve."

* * * * *

"The sky is flushed with the dawn, and the path lies beautiful. Ask not what I have with me to take there. I start on my journey with empty hands, and an expectant heart."
(Tagore)

MISSIONARY VANS—SUMMER OF 1961

by FRIEDA E. MATTHEWS,

Executive Secretary for National Missions

THE VAN WORK has changed somewhat over the past few years. When the Vans were first purchased, they were used only in the summer months. Now, these cars are used for a much longer period in the Presbyteries of Red Deer and Prince Albert, much depending on road and weather conditions.

Miss Ada Wade, who is in charge of the Prince Albert Presbytery Van, had as her assistant Miss Sharon Wiseman, a student deaconess. In the winter months Miss Wade assists with mid-week work in Mission Charges in the Presbytery, particularly with the work among the Indian women, young people, and children. Since the first of May, with the assistance of Miss Wiseman, their energies have been directed to the planning and leadership training for Vacation Bible Schools, and to giving leadership at Camps and Bible Schools. In the fall months, Miss Wade will continue with organizational work, with regular visits to the missions on the Mistawasis and Round Plains Reserves.

In the Presbytery of Red Deer, the summer work was a continuation of that done in the winter by the deaconess, Miss Hilda Black-

well, who had as her summer assistant, Miss Jeanette MacNaughton, student deaconess. They conducted 8 Vacation Schools with a total enrolment of 298. Miss Blackwell reported—

“We planned our Vacation Church Schools, throughout the Presbytery, for the four weeks we would be free from Camps and the Women’s Missionary Camps (W.D.) Training Centre, so that each of us would be present to direct and give aid in teaching when necessary. In this way it was possible to have eight Vacation Schools of one week duration.”

Miss Blackwell and Miss MacNaughton both attended the Women’s Week-End Camp in June at Sylvan Lake, taking an active part in the programme. Leadership was also given at the Young People’s Camp and at two Camps for girls. Miss Blackwell wrote, “We had a very active summer of work—tiring but enjoyable.”

The Van Work in the Peace River Presbytery is only carried on in the summer months. Those who were in charge of the Van during the past summer were Miss Florence Hood and Miss Shirley Dredge, experienced teachers, who

are now student deaconesses. They reported enthusiastically of their work, and have expressed their willingness to return to the same work next summer.

In May, the work was mostly in the lower part of the Presbytery, and early in June the trip up the Alaska Highway was begun. Homes were visited in the maintenance camps, arrangements were made for Vacation Bible Schools and Church services were held. In the 12 Vacation Bible Schools which were conducted, they had a total enrolment of 224 children. In reporting their summer's work, Miss Hood and Miss Dredge wrote: — "We feel that the Alaska Highway Van is a worth-while mission project which should be continued. This is the only contact which many of the families on the highway have with the Christian Church. Although

many of the families are indifferent, some genuinely appreciate this work. Probably the most valuable phase of this service is the Vacation Bible School. Only two of the highway maintenance camps we visited had held regular Sunday Schools during the past year. Although there is some evidence of home training and correspondence courses, the Vans provide the only Christian training many of these children ever receive in a year. As the children are enthusiastic about Vacation Bible Schools, parents are interested in them, and support the closing programmes held in most camps. Many parents and children expressed a wish that this period of instruction could be longer."

The excerpts from the above reports will indicate the great value of this important part of our missionary endeavour.

* * * * *

SYNODICAL GIVINGS

January - August 1961

	1960	1961
British Columbia	\$ 3,101.80	\$ 5,673.20
Alberta	3,684.00	4,600.00
Saskatchewan	1,377.64	3,186.57
Manitoba	3,862.00	3,318.00
Hamilton & London	46,287.65	47,152.86
Toronto & Kingston	43,061.70	39,014.50
Montreal & Ottawa	22,439.50	21,839.70
	\$123,814.29	\$124,784.83

— A PEEP AT BRITISH GUIANA

by SAINTALENE CHHANGUR

A LAND of bright sunshine, of green pastures and refreshing Atlantic wind; of great mountains and far stretching seas; of gold, diamonds and woods, is British Guiana.

This British colony on the coastland of South America, that was unknown to the world, is now stepping into the limelight of history. A land of six peoples, it has developed a mixed culture, even though each race seems to hold on to its own culture. The spoken language is the English language, without which one would need an interpreter. There are varied accents and dialects, but grammatical English is taught in every school. The educational standard is based on that of England.

There are several denominations working in the colony, having come from such lands as England, Scotland, the United States and Canada. The Presbyterian Church in Canada sent Missionaries to work among the East Indians. Unto this day our Church is still known as the East Indian Church. There are exceptions in some areas where other races are members. In the sugar estates the entire congregation is East Indian.

There is a gradual expansion of the work of the Church and evidences of a broadening outlook of the Christians. The free-will offering is a real blessing and much more is being accomplished. New churches of concrete structure are going up.

Young men and women give voluntary service as Sunday School teachers. These Sunday Schools are held in:—

—Church buildings which are sometimes inadequate.

—Primary school buildings which are spacious and convenient, in a way.

—Under dwelling houses—some of which are lower flats which are private, whilst others are open all around. In this case there are lots of outside attractions.

Such Sunday Schools have been started in areas where children would not go any distance for Sunday School, even though they would travel for miles to day school. Non-Christian parents would not take the interest in sending their children out to Sunday School. By visiting the homes and making friends with parents and children, one is able to invite them to the Sunday School in the neighbourhood. Parents, who

cannot afford proper clothing, are glad for these simple Sunday Schools nearby. Parents and passers-by are often attracted to the singing and the children, and come in. Some have made regular visits. These very people would never think of attending a church service. Thanks be to God through our Lord Jesus Christ, that out of these simple Sunday Schools many parents have accepted Christ, and many of the children have grown to be active youths in the Church.

The Young People's Societies have sounded a promising note throughout the colony. The Spirit of the Lord is moving rapidly, and there is a great stirring among them. Plans are on the way for this year's conference. These youths look forward to this time, just as youths of Canada look forward to your Camps. It's the same, except that you go by lakes and rivers, but we go where the Committee decides.

The Women's Society which is called by the chosen name of the county, has provided a mid-week service for the women. There are seventeen groups in the county of Berbice which are called "Happy Workers". They are not large groups but members play their parts to the best of their ability.

Other opportunities in spreading the Gospel message are in the Bible Clubs in Primary schools which are administered by our denomination. This provides glorious means to reach the children. Classes are taught weekly in these schools, and,

where travelling is difficult, monthly visits are paid. A course of lessons on the life of Christ is studied. Through these schools, hundreds of children are reached weekly with the Gospel. This would be impossible to do in Sunday School alone.

The Daily Vacation Bible School is a regular feature of our Church. During the Easter vacation, Bible Schools are held at every preaching point, and where Sunday Schools are held. The Daily Vacation Bible School Committee chooses a theme and plans the programme. Several teachers' meetings are held before the date of Bible School. Also we prepare our own teachers' manual, and lesson material for the children. It has always been a full, enjoyable, and worthwhile programme. Children as well as leaders and teachers look forward to the time at Bible School.

Weekly cottage meetings, and open-air meetings, are among the ways and means of teaching, preaching and spreading the gospel of our Lord and Saviour Jesus Christ.

In conclusion I would say, it's hard work, the road is really rough, but in Christ it becomes easy. He gives the victory for He says, "And lo I am with you alway, even unto the end of the world."

(NOTE: Many of the members of the Society will remember meeting Miss Chhangur, when she was in Canada. Miss Chhangur, a deaconess of the Church in British Guiana, also gave leadership at several camps during the summer she was in Canada.)

OVERSEAS MISSION STAFF - 1961-62

BRITISH GUIANA

Miss Merle McGowan	82 Albert St., Bourda, Georgetown, British Guiana
Miss Margaret Ramsey	82 Albert St., Bourda, Georgetown, British Guiana

FORMOSA

Miss Dorothy Douglas	3 MacKay St., Tamsui, Formosa (Free China)
Miss Hildur Hermanson, Reg. N.	94 Chung Shan Rd. N., Second Section Taipei, Taiwan, Formosa (Free China)
Miss Hazel Macdonald, B.A.	29 Avenue Rd., Apt. 52, Toronto, Ont.
(on furlough)	
Miss Isabel Taylor, A.T.C.M.	Chang Jung Girls School, Taiwan, Formosa (Free China)

INDIA

Bhil Field:

Miss Helen Acton, Reg. N.	Canadian Presbyterian Mission, Jobat, M.P., (Via Dohad) India
Miss Pauline Brown, Reg. N.	Barwani P.O. (Via Mhow) M.P., India
Miss Agnes Hislop	Canadian Presbyterian Mission, Bhabra P.O., M.P., (via Dohad) India
Miss Margaret Kennedy	Barwani P.O. (Via Mhow) M.P., India
Miss Beatrice Scott, B.A.	Canadian Presbyterian Mission, Amkhut, M.P., (via Dohad) India
Miss Mary Sherrick, B.A., B.Ed.	Canadian Presbyterian Mission, Amkhut, M.P., (via Dohad) India
Miss Lily Simpson, Reg. N.	Canadian Presbyterian Mission, Jobat, M.P., (via Dohad) India
Miss Irene Stringer	691 Melbourne St., Ottawa, Ont.
(on furlough)	
Miss Ida White, Reg. N.	9240-94th Street, Edmonton, Alberta
(leave of absence)	

Jhansi Field:

Miss Margaret Leask, B.A., M.R.E., B.Ed.	Helen MacDonald Girls' School, Jhansi, U.P., India
Miss Edith Magee, B.A.	Helen MacDonald Girls' School, Jhansi, U.P., India
Miss Diana Wadsworth, B.A., M.R.E. .	Helen MacDonald Girls' School, Jhansi, U.P., India

Co-operative Institutions:

Mrs. Mildred Gehman, Reg. N., M.A. ..	Vellore Christian Medical College, Vellore, South India
Miss Bessie MacMurchy, Reg. N., B.Sc..	229 Hickory St., Collingwood, Ont.
Miss Audrey Prendergast, Reg. N. ...	Ludhiana Christian Medical College, Ludhiana, Punjab, India

KOREAN CHRISTIAN CHURCH IN JAPAN

Miss Tamiko Nakamura	C/o Rev. C. R. Talbot, 24 Wakamiya cho, Shinjuku-ku, Tokyo, Japan
----------------------------	---

NIGERIA

Miss Agnes Gollan, B.A.	"Canada House", Ohafia, Via Bende, Eastern Nigeria, West Africa
Miss Dorothy Bulmer, L.R.C.T.	"Canada House", Ohafia, Via Bende, Eastern Nigeria, West Africa

NATIONAL MISSIONS STAFF – 1961-62

DEACONESSSES

Miss Winnifred Ripley
Miss Ellen Douglas
Miss Evelyn Murdoch
Mrs. Bessie Atlee
Miss Hilda Blackwell

Miss Lillian Reay
Miss Ada Wade
Miss Catherine Denholm
Miss Bernice Barker
Miss Helen Ross
Miss Athalie Read
Miss Florence Goertzen
Miss Flora Whiteford
Miss Hazell Davis
Miss Dorothy McCombie
Miss Martine J. van Beek
Miss Catherine Watson
Miss Dorothy Lukes

1451 Westall Avenue
618 Fourth Street

2238 Edinburgh Street
5A Everglades Apts.,
4319-51st Ave.
2295 Newport Avenue
863-14th St. W.
73 Chestnut St.
Cecilia Jeffrey Indian School
Cecilia Jeffrey Indian School
Apt. 50, 125 Bold Street
Apt. 402, 970 O'Connor Dr.
947 Queen St. E.
5 Sheridan Ave.
92 Methune Ave.
43 Queen St.
Apt. 6, 5161 Queen Mary Rd.
908 Dominion Square Bldg.

Victoria, B.C.
New Westminster, B.C.
Saskatoon, Sask.
New Westminster, B.C.

Red Deer, Alta.
Vancouver 16, B.C.
Prince Albert, Sask.
Winnipeg 10, Man.
Kenora, Ont.
Kenora, Ont.
Hamilton, Ont.
Toronto, Ont.
Toronto, Ont.
Toronto, Ont.
Kirkland Lake, Ont.
Montreal 29, Que.
Montreal 2, Que.

WINNIPEG FELLOWSHIP

Mr. & Mrs. R. Denholm

73 Chestnut Street

Winnipeg 10, Man.

HOSPITAL VISITORS

Mrs. George Mitchell
Mrs. G. W. Bradley
Mrs. W. B. Leatherdale

207 East 7th Ave.
10A Hartman Apts.
3477 Vendome Ave.

New Westminster, B.C.
Winnipeg, Man.
Montreal 28, Que.

CHINESE WORKERS

Miss Gertrude Scott
Miss Dorothy String
Miss Grace Lee
Miss Ruth Yeandle
Miss Susan Yeung
Miss Annie Wilson, L.L.C.M.
Mrs. Elsie Young
Miss Margaret Near, B.A.
Miss Gee Bun Lee
Mrs. G. P. Louie
Miss Lila Schneider
Miss Kathryn Wu
Miss Elsie Lee

2543 Richmond Road
581 Pandora Street, Apt. 3
849 North Park St.
3732 West Seventh Ave.
Ste. 3, 440 Main St.
Suite 4, 1386 W. 13th Ave.
437 East Hastings St.
313 Durie St.
164 Beverley St.
8461 Querbes Ave.
4555 Park Ave., Apt. 14
1077 Chenneville St.
653 Park St. W.

Victoria, B.C.
Victoria, B.C.
Victoria, B.C.
Vancouver, B.C.
Vancouver, B.C.
Vancouver, B.C.
Vancouver, B.C.
Toronto, Ont.
Toronto, Ont.
Montreal, Que.
Montreal, Que.
Montreal, Que.
Windsor, Ont.

INDIAN SCHOOLS

Mr. & Mrs. S. T. Robinson
Mr. & Mrs. N. W. Rusaw

Cecilia Jeffrey Indian School
Indian Residential School

Kenora, Ont.
Birtle, Man.

ORGANIZATION STAFF – 1961-62

REGIONAL SECRETARIES

Miss May Nutt, Ste. 205, 1972 York Street, Vancouver 9, B.C.
Miss Margaret Boyd, M 1, Crescent Towers, Saskatoon, Sask.
Miss Dorothy Keller, c/o First Presbyterian Church, Picardy and Canora, Winnipeg, Man.
Miss Clare Hanes, Box 583, Huntsville, Ontario.
Miss Ruby Walker, 1038 Woodbine Avenue, Toronto 13, Ontario.
Miss Lois Powrie, c/o Room 800, 100 Adelaide St. W., Toronto 1, Ont.

In Remembrance

Name	Church	Presbyterial
Mrs. M. H. Braden	Orillia Presbyterian	Barrie
Mrs. Eldon Scott	St. James, Mainsville	Brockville
Mrs. Hillocks	Grace, Calgary	Calgary
Mrs. Samuel McGuire	First Presbyterian, Chatham	Chatham
Mrs. Delmar Kearney	Mount Zion, Ridgetown	Chatham
Mrs. Alice McPhee	Calvin, Toronto	East Toronto
Miss Helen F. McEwen	Calvin, Toronto	East Toronto
Mrs. Robert Laidlaw	Knox-Paisley Block, Guelph	Guelph
Mrs. J. W. Kerr	Duff's, Puslinch	Guelph
Mrs. W. R. Vickers	St. Andrew's, Cobden	Lanark & Renfrew
Mrs. Marian Phyllis Sangster	St. Andrew's, Stoughton	Regina
Mrs. Stanley Anderson	Knox, Centre Road	Sarnia
Miss Edith Nisbet	St. Andrew's, Sarnia	Sarnia
Mrs. Samuel Patterson	Durham Presbyterian	Saugeen
Mrs. Albert Dolson	Union, Glen Williams	West Toronto
Mrs. J. Birnie	Runnymede, Toronto	West Toronto
Mrs. Jean C. Howey	First Presbyterian, Winnipeg	Winnipeg
Mrs. W. J. T. Annesley	Wychwood, Toronto	West Toronto
Miss M. Oster	Wychwood, Toronto	West Toronto

IMPORTANT NOTICE

TO PRESBYTERIAL CORRESPONDING SECRETARIES:—

You have received copies of the 46th Annual Report of the Women's Missionary Society, W.D. It is your responsibility to see that every group in the Presbyterial receives a copy.

Please send one to:

- The Secretary of Each Adult Group (Senior, Evening and Young Women's; Auxiliary, Affiliated and Associate group).
- A leader of the Girls' Department in each congregation.
- A leader of the Explorers in each congregation.
- A leader of the Children of the Church group in each congregation.

Additional copies of the Annual Report may be ordered from the Publications Department at 50c per copy.



Books you'll like!

Reviewed by LEETA McCULLY CHERRY

LAND OF ELDORADO By Sante Uberto Barbieri

WITHIN THE PAGES of this book, there is a tremendous, and readily understandable, coverage of the whole picture of Latin America—its background; its problems; its future, when “after having eliminated every discrimination and difference, those carrying on the enterprise of preaching the gospel ‘to the uttermost parts of the world’, will fully realize that this is the common cause of all Christians around the world, and will work side by side with a deeper sense of fellowship and universal brotherhood in Christ, our Lord and Master.” Bishop Barbieri refers to the mythical land of “Eldorado”, which the Spanish explorers sought so greedily because of its fabulous wealth, and which they never found, because, of course, this enchanted land existed only in their dreams. In the first Chapters of his book, he tells about the soldiers, the friars, the home-seekers, and the wresting of political liberty from the bonds of Spain and Portugal—the stories of the historical destroyers and builders of these great Southern lands. The balance of this book is an intensive description of the coming of Protestantism to Latin America—a candid chronicle of its growth; its contribution and its frustrations; as well as its failures, some of these due to its own weaknesses of structure.

Bishop Barbieri firmly, and optimistically, feels that in these lands there is certainly a bright future “in which Latin America’s evangelical Church will carry its full measure of world Christianity’s holy trust.” He is a man with great knowledge of Latin America and its problems, as well as of both the Roman Catholic and Protestant faiths. While living in Brazil, as a young journalist, he was converted to Protestantism, and became a Minister, holding degrees from Southern Methodist University and Emory University, and he is now Bishop for the Buenos Aires area of the Methodist Church of Argentina. He has also served as Dean of Theological Seminaries in Brazil and Argentina, and is at present one of the Presidents of the World Council of Churches; and Vice-President of the World Council of Christian Education and Sunday School Association. He is Director of a magazine for South American pastors, and the author of more than twenty books in Spanish, Portuguese, Italian, and English. The voice of “the Bishop in Shirtsleeves” which he is often called, is well worth

hearing, as it speaks to us in this excellent book. Price—\$1.50, paper; \$2.95, cloth.

KEYS FOR TORI By Virginia Muriel Jeffries

TORI SPENCER, whose story we read in this most interesting book, is just thirteen years old, and during those thirteen years, with her parents and her two younger brothers, Rodney and Mike, she has moved so often from place to place, as her engineer Father's work took him to many new communities, that always she seemed to be leaving friends behind her, and trying to make new ones, in new schools, new churches, and new and strange environments. This was making her shy and uncertain of herself — and now they were moving again! But what a good year ahead, this move was going to make, Tori had no means of knowing until she lived it! This book is the story of that year of friendship, learning, adventure, and the great experience of sensing her own relation to the world in which she lives. There was the new house—the very first one to be their own; the neighbourly friendship of Franz next door; the new Church, which her family helped to build, and where the great revelation of God's unchanging love came into her life, and made her realize that, no matter where she lived, she was part of a world-wide fellowship—closely related to all the Christians in the world. In that year of busy activities and many friends, of near-tragedy, and of budding joys, Tori discovered new keys to forgetfulness of self, happiness of new friendships and, best of all, the key to security in her shifting and uncertain life.

The Author is the wife of a Presbyterian Minister in Jacksonville, Florida; the mother of three daughters, and has, herself, just finished moving for the 25th time! She is also a High School teacher, a Librarian, and the Author of "Calling for Isabel" and "Short Story" in a collection of Best Religious Stories published by Association Press. This is a splendid book for any young teen-ager. Price—cloth, \$2.95; paper, \$1.75.

WORLD FRIENDS IN SOUTH AMERICA By Claire Hoffman

THIS IS A lovely Album of full-size photographs of the people, homes, activities, and beautiful landscapes of Latin America. With each picture is an interesting story, or informative and descriptive Article—fifteen photographs, each with its own descriptive text. An excellent addition to this year's Study Programme. This is one of a series of such books—World Friends and the Bible; In Africa; In Town and Country; Mexicans; Indian Americans; Migrants; Filipinos; Japan; Friends in Bible Lands Today; Friends At Home; In Our Churches Today; Long Ago and Now; At Work and Worship; Spreading The Gospel. Price—\$1.50 each.

CHILDREN OF SOUTH AMERICA By Nina Millen

HERE IS the newest one of the "Around The World Picture Books", and it is really beautiful. It is a book of stories and large page-size pictures, illustrating the daily life of small children in Christian families of South America—Argentina, Bolivia, Brazil, Chile, Paraguay, Peru, Uruguay and Venezuela. The interesting story about each one is printed on the back of the picture, so that the two will always be together. Any child would delight in this book—or indeed, any of the other ten in the Series—and it can be used, with real pleasure and benefit, either by the child itself; by the parents in the home; or in the Church School. A splendid book for gift-giving! Price—\$1.50.

THE POLITICAL MAP OF LATIN AMERICA

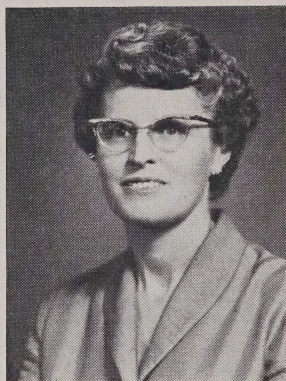
WE WOULD DRAW attention, particularly, to the clarity and value of this large map in colour—32 x 42—which is available at \$1.25, and which would certainly be a great help in understanding the size and importance of these lands of Latin America, as our Studies take us through them. For those who need a smaller map, and enough for a Class or Group, there is an excellent set of twelve, which costs .60c for the set.

THE CHRISTMAS SERVICE OF WORSHIP

The Christmas Service of Worship will be published in the December issue of The Glad Tidings. This issue will be in the mails by November 15th, so copies of the magazine should be in the hands of our subscribers in plenty of time for December Auxiliary Meetings, and in ample time for Programme Committees to plan for its use in the Christmas meeting.

This year, the Service will be prepared by Mrs. A. Glenn Thompson, of Stouffville, Ont., who is the Immediate Past President of the Council Executive of the Women's Missionary Society, W.D., and warmly remembered by all our members for her faithful and outstanding service to the Society, as President from 1957 to 1961. Mrs. Thompson is now Chairman of the National Committee of Council Executive, and continues to represent the Women's Missionary Society on many Committees and Boards. She is a member of St. James Presbyterian Church, in Stouffville, and an active worker in all its Organizations.

OUR COUNCIL EXECUTIVE



MRS. G. H. PECKOVER

The daughter of an Anglican Clergyman, Mrs. Peckover was born in Victoria, B.C., later coming East with her family, and residing in Owen Sound, Ontario; St. John, New Brunswick; and Kingston, Ontario. From there the family came to Toronto, where her Father, Canon J. D. MacKenzie-Naughton, was Professor of Systemic Theology at Wycliffe College for seven years, prior to his retirement, and also Chairman of the Executive Committee of the Canadian School of Missions for two years.

In Toronto, Mrs. Peckover attended Havergal College, and later she graduated, with her B.A. degree, from Queen's University, Kingston, Ontario. She attended the School of Social Work at the University of Toronto for one year, and it was at

this time that she met her future husband. Mr. Peckover was an Officer in the Navy, and, after her marriage, they were stationed at Sydney, Nova Scotia, for most of the duration of World War II. Returning to Toronto, she and her husband followed a long-time urge to live in the country, and bought land in King, Ontario, where they now reside. They are members of St. Andrew's Presbyterian Church, in Aurora, Ontario, and Mrs. Peckover is Home Helpers Secretary of the Evening W.M.S. Auxiliary of that Church. Previously, she taught the Senior Class in Church School for seven years, and also assisted with the Brownies, and the Girl Guide Group. She has also served, in St. Giles Presbyterian Church, Toronto, on the Christian Education Committee of her Church, and was active in the Ladies Guild. She was appointed to the Council Executive in 1961, and is a member without portfolio. She has served on the Adult Committee of the Organization Department for five years.

Mrs. Peckover is a member of the University Women's Club, and was, for two years, on the Board of Ewart College. She has also assisted in Family Agency work; Y.W.C.A., and the Children's Aid Society, in various places. Her hobbies are oil painting and gardening.



MRS. EDWARD C. TRELEAVEN

Norwood, Ontario, was the birthplace of "Bernie", as she is known to many of her friends, and it was there that she received her education. Later she took a number of courses in Christian Education and Teaching Techniques, attending Wooster, and Faribault, Summer Schools, and Green Lake Training Centre; also at the Ontario Council of Christian Education, and Knox College night classes.

Mrs. Treleaven became a member of Council Executive in 1952, and in 1953 was appointed Girls Organization Secretary on Council Executive, which position she held until 1958 when she resigned from that position to become Chairman of the National C.G.I.T. Committee. She is chairman of the Study Committee, and the National Presbyterian Girls Work Committee. Mrs. Treleaven represents the Board of Christian Education of the Presbyterian Church in Canada, on the

following Committees of the Canadian Council of Churches — the Department of Christian Education; the Teen-Age Committee; and the C.G.I.T. Committee. To all these Committees she has made an excellent contribution, as well as to her commitments in our Women's Missionary Society.

Mrs. Treleaven is a member of Glenview Presbyterian Church, Toronto, where she is Home Helpers Secretary of the W.M.S. Auxiliary. She has been Leader and Councillor of the Explorer and C.G.I.T. Groups in Glenview, and is at present serving in this capacity in other churches where a need exists. She is fond of fishing and hunting, and often accompanies her husband on his expeditions in these two sports. Women's fashions is also one of her "hobbies".



MRS. G. A. WARRINGTON

Mrs. Warrington was born in Wakefield, Quebec, where her Father, the Rev. Robert Gamble,

Our Council Executive—continued

was the Presbyterian Minister for 35 years. She received most of her education in Ontario, graduating from Teachers' Training College. Later, she graduated as a Nurse from the Sick Children's Hospital, Toronto, and received her Reg. N. Degree.

Following her marriage, she moved to Winnipeg, Manitoba, and joined First Presbyterian Church, and the Auxiliary of the Women's Missionary Society, in which work she has had a vital interest almost all of her life. Mrs. Warrington served on the Executive of her W.M.S. Auxiliary for over 30 years, holding a number of offices, including the Presidency. She also served on Winnipeg Presbyterial as Vice-President in 1953, and Literature Secretary from 1950 to 1952. She was Wel-

come and Welfare Secretary on Manitoba Synodical, 1938-42, and from 1950-53, and Recording Secretary, 1943-45. She also held the office of Student Secretary in 1946, and was a member without portfolio from 1947-49.

In 1958, Mrs. Warrington moved to Port Credit, Ont., and became a member of St. Andrew's Presbyterian Church, where she is active in the Women's Missionary Auxiliary, and the work of all the Women's Organizations of the Church. In that year, she became a member of Council Executive, without portfolio.

Mrs. Warrington is interested in all Community projects, but especially that of the Canadian National Institute for the Blind, having served as a member of the Executive, and the Board, in Manitoba, and done volunteer visitation of the blind.

* * * * *

A TONIC !

Take some courage in both hands,
A brimming cup of kindness;
Take, for other people's faults
A measure full of blindness.
Take a cup of spicy wit,
A heaped-up sense of humour,

Take a goodly pinch of salt
For tales of evil rumour.
Sweeten all with charity,
Mix with wholesome laughter,
Warm with fires of faith and love,
And have no fears thereafter.

(Selected)

CORRECTION IN ANNUAL REPORT

Saskatoon Presbyterial — The correct address of Mrs. W. F. Swanson, who is both Literature and Library Secretary on Saskatoon Presbyterial, is 517-8th St. E., Saskatoon, Saskatchewan.

Your Prayers are asked

- For all who serve in the National Department of our Society, giving thanks for their devoted witness.
- Especially may we remember the Director, Miss Frieda Matthews, and the Director designate, Miss Giolla Kelly, as they visit the various mission fields.
- For each member of each adult group, that in these busy autumn months each may realize more clearly the significance and importance of the Church's mission in the world today.
- For each child and teenager and the leaders of all youth groups, that together they may find the way which will help to lead to peace and understanding among the peoples of the world.
- For the work of the Church in British Guiana, that the message of the Christian Gospel may be so preached that it reaches more and more lives, and that it may be effective in the life of the whole country; for the programme being developed for the training of full-time women workers.
- For the work of the Church throughout the world, that everywhere, in these troubled days, God's love and His power may be made known, so that men, women, and little children may know His peace.

* * * * *

PRAYER

Our Father, help us all to see
That brotherhood and charity
Are priceless gifts that come from
Thee.

Help us to serve our fellow man
With all the strength and skill we
can,

Till hatred and aggression cease,
And mankind earns enduring peace;
And may the Prince of Peace, Your
Son,

Bless us until this peace is won.

(Rev. Gilbert Darlington, D.D.)

INDIA WELCOMES THE CHRISTIAN WORLD

by METROPOLITAN JUHANON MAR THOMA

(Metropolitan Juhanon Thoma, of the Mar Thoma Syrian Church of Malabar, is a President of the World Council of Churches, the Third Assembly of which will be held in New Delhi, India, November 18 to December 6, 1961)

WHEN THE WORLD COUNCIL OF CHURCHES holds its Third Assembly in New Delhi, India, this year, it will come to a centuries-old civilization—to a land which has given birth to, and nurtured, many of the world's religions. This is a land whose ancient sages, the Rishis, prayed:—"From the Unreal lead me to the Real; from Darkness lead me to Light; from Death lead me to Immortality." India's sons and daughters have sacrificed everything to follow and realize the Real. This is a land where thrones have been abandoned in the search for Light and Peace; and sceptres and swords given up, in the pursuit of truth and non-violence. Therefore, the declaration of Christ as the Light of the World, the Assembly Theme, will strike a responsive chord in the hearts of the people of this land.

Christianity in India has been long looked upon as an exotic plant, introduced by western Missionaries. This is because the outside world, cut off as it was by mountains on one side, and the sea on the other, did not know for many centuries that the Church existed in South India at a very early date. Yet tradition records that St. Thomas founded the Church there, and the Sixth Century historian Cosmas reports that he discovered churches in Ceylon, Quilon, and Konkan during his travels, an indication that they existed long before his time. Of the churches which Cosmas saw in his travels, only those in Quilon, on the South-east coast, have survived. While the decline of early Christianity may be partially attributed to Muslim invasions, the major cause lies in the fact that the Church did not make a sufficient impact, through Missionary endeavor and other activities.

Today we have in Malabar, not a united church as in the beginning. There are rather to be found in South India today five separate religious bodies, all claiming early traditions. There is first the Chaldean Church, or the Church of the East, dating back to the Sixth Century. Then there are the Roman Catholic, Jacobite Orthodox, and the Mar Thoma Syrian churches, as well as a small offshoot of the Mar Thoma body, known as Thozhiyoor Church. The churches of Cosmas' day were in communion

with the Nestorian Church in Persia. But while the St. Thomas Christians were in communion with a foreign religious body, they were independent in the administration of their own affairs.

It was not until the close of the 16th Century that the Malankara (Kerala) Church was brought under the authority of the Roman Catholic Church, by the Portuguese who dominated the southwestern part of India. However, with the decline of Portuguese power in the middle of the next century, one section of this church declared its independence from Rome, and appointed its own bishop. To validate the consecration, a bishop from Antioch was invited to perform the rite. It was in this way that the connection with the Jacobite Church of Antioch began. In time, the Jacobite Church protested against the control of the Patriarch of Antioch, and established its own independence.

When British rule was established in South India, at the beginning of the 19th Century, the St. Thomas Church (later known as the Syrian Church) drew the attention of the British Church Missionary Society (C.M.S.) These Christian workers came to help the indigenous church, and not to establish an Anglican communion in India. As a result, there was close cooperation between the Missionaries and the Syrian Metropolitan for some 25 years. But then, disagreements arose between the Metropolitan and a new generation of C.M.S. workers, causing them to abandon their work in the Syrian Church, and to direct their attention to non-Christians, especially those of the backward classes.

It was in this way that a branch of the Anglican Church was founded in Malabar. Today it is a part of the United Church of South India, which was inaugurated in 1947, and unites Anglicans, Methodists, Congregationalists and Presbyterians. Abraham Malpan was among those who came under the influence of the C.M.S. workers, who emphasized the principles of the Protestant Reformation, and translated the Bible into the local Malayalam dialect. Efforts to initiate reforms in the Syrian Church finally forced Malpan to leave the group, and to organize the Mar Thoma Syrian Church, which claims to have restored the early purity of the church in Malabar, as it existed before Roman Catholicism was introduced in the country.

It was the Danish Mission that first sent workers to India, at the rise of the modern Protestant missionary movement. The first Danish workers, Ziegenbalg and Pluetschau, arrived in Tranquebar in July, 1706. But for some reason the Danish Mission enterprise in Tranquebar gradually declined. However, the honour of being the father of modern Protestant missions in India belongs to William Carey, Baptist, of England. It was the work of Carey, along with that of Marshman and Ward, which inspired other Missions to extend their work in India. While these foreign Missions Or-

ganizations have carried their divisions at home to the Mission Field, they have done their work effectively, promoting educational, medical, and social programs, with enthusiasm.

Their contributions to the uplift of India are acknowledged throughout the country. However, their activities have also indirectly contributed to the resurgence of indigenous religions, the adherents of which reject the religious propaganda of the Missionaries. But today, even smaller Christian bodies, including the Pentecostal and Plymouth Brethren, are represented throughout the country. While Missionary activity has not been affected by the achievement of national independence, a break with this policy may be expected.

It is in such a climate as this that the World Council will meet in New Delhi. The Indian Church has invited the World Council of Churches to hold its assembly there, and the government has assured the visiting Church Leaders of its welcome. The Church in India is certain to receive great impetus, with the coming of this world-wide assembly to its land. While there are many obstacles to overcome, unity talks are being earnestly carried on in North India, South India, and Ceylon. It is certain that the World Council, with its 178 member churches, will give added zest to these union proposals.

The call to unity will be heard in other areas of the Church's life as well. For example, the caste system has been hampering the development of Indian life for centuries. And, while it is now legally abolished, it is by no means dead. Even the Church is not free from the evils of this system. It is, therefore, to be hoped that this fraternal gathering, of people of all nations and colours, will prove to be an object lesson for the Indian Church.

There is also the feeling in many quarters in India that Christianity is a western religion. But this Assembly should help the Indian Churches to feel their oneness with Churches in other lands. It will show Indian believers that in Christ there is no East or West; that the treasure of many cultures has been offered in homage to Him. The presence of eastern traditions will also help to clear up some of these misconceptions, and the Assembly itself will make it clear that "we are but part of a world-wide fellowship which owes its allegiance to the One Master, whom it declares to be the Light of the World."

The merger of the World Council of Churches with the International Missionary Council, at this historic session, will have special significance for the church in India. For this event will indicate to the entire world that evangelism must always be an integral part in the life of the Church, and can never be a mere "extra". The Church must fulfil its mission, to bring light to the world, by bearing witness to her Lord, as the Scriptures command.

At the same time, the Churches of the world can learn something from the spirit of religious toleration that has inspired the people of India. Western Churchmen can learn from them the meaning of living together, and learning from one another. It may be noted that the formation of the Church of South India through a merger of several denominations (including Anglicans) is without parallel in the West. Unfortunately, the spirit of accommodation and comprehension which made this possible has, at the same time, given rise in India to many syncretistic religions, which attempt to reconcile conflicting beliefs to the jeopardy of them all. Christianity must be aware of the dangers inherent in syncretism.

Great strides are being made in India today to build a welfare state, to solve the problems of poverty, unemployment, and ignorance; as well as to distribute both land and wealth on a more equitable basis. Mahatma Gandhi and Vinoba are among those who have demonstrated that social evils can be solved by a change of heart, and by winning goodwill, rather than by force. Their examples are a challenge to those who would resort to arms. And there are many others in India who have demonstrated by their lives that it is better to give than to receive.

These are but some of the things which India can teach the world, as it joins in the common search for goodwill and peace. So it is, that the Church of India prays that the forthcoming assembly of the World Council of Churches on Indian soil may be an occasion for realizing anew the meaning of the self-offering of our Lord as the Light of the World.

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SPECIAL PRAYER

For the Third Assembly of the World Council of Churches in
New Delhi, India — Nov. 19-Dec. 6, 1961

For use in Churches and Organizations

(Millions of Christians around the world are being asked to join in prayer for the third assembly of the World Council of Churches on its opening Sunday, November 19. As church leaders representing the 176 member churches of the Council gather in New Delhi, India, for a solemn opening worship service, local congregations—Protestant, Orthodox, and Anglican—will offer prayers. This suggested prayer will be sent to local congregations by the Council's member churches and by national ecumenical bodies throughout the world.)

“ETERNAL GOD, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ,

we remember before Thee those from many lands and races, who this day meet at the Assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place, may the grace and power of Thy Holy Spirit be with them. May He, Who is the true Light, be the light of their worship and their decisions, to the end that in their witness and service and unity, Thy people may glorify Thy name in the whole world.

“We remember before Thee all the churches represented at New Delhi; our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by his grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world.

“With Thy holy church throughout the world, and with the whole company of Thy saints, we offer Thee the worship and service of this congregation. Keep us constant in the fellowship of Thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see Thy salvation; through Jesus Christ our Lord, to whom with Thee and with the Holy Spirit be all glory and praise, now and for ever. Amen.”

READ — AND REMEMBER!

Someone has said that in the printed word there is a great avenue into the hearts and minds of man. How right they are! But the printed word has no legs by which to reach those to whom it would bring its news, its truth, its knowledge, its inspiration. Someone must be found to act as its agent. This is particularly true of our official W. M. S. Magazine. The need is for even *one* enthusiast, *one* person of true conviction in every congregation, who would make it her special Service to her W. M. S. to see that “The Glad Tidings” is kept always before her Church and its people. What a wonderful tool is literature—to consolidate faith; to enlarge vision; to spread true knowledge of God’s world; to strengthen the arm of evangelism! Through it, is opened a window on all our Mission Work, in Canada and Overseas. This official magazine of the W. M. S. should be delivered regularly to every Presbyterian home! And only our “Glad Tidings” Secretaries can make sure that it is! They are the ones who must be the real enthusiasts! Need we say more? (L.M.C.)



Boys and Girls!



THANK YOU, GOD, FOR EVERYTHING!

by FRANCES D. NUGENT

"Hi, Tim, what did you bring?"

"Some sugar," was the answer.

"What did you bring, Margie?"

"I brought a coconut," she said, "and look at all the other things! Stevie brought some stamps. Karen brought some pictures."

"What did you bring, Janey?" asked Tim.

"Aunt Mary," was the reply.

"Aunt Mary!" Tim said. "But . . . say, that's right. Mrs. Martin told the C.O.C.'s, and Mrs. Thompson told us in the Explorers, to look for something from British Guiana, and bring it to our meeting this week. And you did!"

"Of course I did, silly!" said Janey. "Aunt Mary has been a Missionary in British Guiana for longer than I can remember. She's visiting at Grandma's now, so I brought her."

"Aunt Mary, you know some boys and girls who live there, don't you? Would you tell us about them—about the games they play, the songs they sing, the stories they

like to hear, and the things they like to do? Would you, Aunt Mary?" asked Tim.

"I'd love to," said Aunt Mary. "Of course I couldn't begin to tell it to you all at once, but I'll come to your meetings for as long as I'm here at home. How would that be? Then perhaps I could tell you a little more each time. To-day, I'd like to tell you about a very special time in British Guiana. That is, harvest time. It is a happy time in any country when the harvest is in. Here in Canada, at Thanksgiving, we have special services in our churches. In British Guiana it is the same.

Besides the special services at church, the boys and girls have a school concert. Many schools there are run by the Church. We call them Mission Schools. The Missionaries help the teachers and the boys and girls to plan and prepare for the concert. They wish they could go to all the concerts, but there are so few

Missionaries and so many schools that it is a very hard thing to do.

Right this very minute, there are boys and girls in British Guiana getting ready for their concert. They will have it early in December. Perhaps you think that is late for Thanksgiving. But just remember, British Guiana is different from Canada. For one thing, it is hot there all year round, and the hottest time, their summer, is when it is cold here. That is why, when the boys and girls have had their concert, they have their summer holidays, and don't go back to school until the middle of January.

I know, it sounds funny to us, but that's the way it is. Because there's no school at Christmas time, the concert is both a Christmas and a harvest concert. That's what makes it such an extra special one for everybody. You see, we say thank you to God for all His gifts to us—and, of course, the most wonderful gift of all is His Son Jesus, whose birthday we celebrate at Christmas.

Often the boys and girls write their own plays, verses, and prayers. Just the other day I had a letter from Miss Ramsay, one of our Missionaries there. She told me of some boys and girls who are making stick puppets. They are going to use them to tell the story of the shepherds. We find that story in the Bible in the book called St. Luke, Chapter 2. Let's read it. Perhaps we could have a puppet play too.

Other boys and girls have written what we call an acrostic. Each

one will carry a letter on a big piece of paper, and when each has said his part, the letters make a word. This is what they wrote:

'H is for Him whom we worship
to-day;
A is for all who walk in His way;
R is for right that we try hard to
do;
V is for voice as we tell others too.
E is for everything He gives us
here;
S is for Saviour—our Saviour
dear.
T is for trust, and we'll trust Him
always,
And work for Him too, through
all of our days.'

Another group wrote a litany. That is a prayer with a chorus with everybody says. They will use it at their special church service. This is what they wrote:

'For all the harvest gathered here,
Thank you God, our Father;
For all our friends and families
dear,
Thank you God, our Father;
For songs to sing and games to
play,
Thank you God, our Father;
But most for Jesus, this we say,
Thank you God, our Father!'

All the boys and girls in one of the schools are going to sing the song children like to sing in Brazil—another country in South America. Children in British Guiana like it. I'm sure you know and like it too. It's called 'Thanks to God'. Let's all sing it together now. Next time I'll

tell you about Christmas in British Guiana!"

(Leaders:—Plan now to guide your children in dramatizing the Christmas Story through the use of puppets. In "Here's How and

When," ideas for making these are on pages 51-64; for stick puppets, on page 55. Pages 101-102 contain help for writing litanies. Page 18 of "The Whole World Singing" contains the song, "Thanks To God.")

* * * * *

THOUGHTS OF A COUNTRY WOMAN

"The world is heavy with burdens. Perhaps it is inevitable—perhaps I shall never know a world at peace. Most of us have not yet got used to the atom bomb. We now must assimilate the power of the hydrogen bomb and nuclear weapons, which make the atom bomb seem a toy. But, in the country, we have faith! Winter follows Autumn, and Spring comes at her appointed time. Man has not yet put out the moon—or the stars! We plant a bulb in the Autumn, and a golden tulip blooms in Spring, just as it should. We feel the kindness of neighbours when we are in trouble, and we cannot help believing the world is just a bigger neighbourhood. The people in all the world, I believe, want the same things—they want to work in peace, to have homes, and families, and food for their needs. They want to worship God in their own way, and they want their children to have a chance in life. The vast economic struggles of world powers could surely be settled. There is actually enough for everyone, if only it could be shared! On Sunday, the Church bell still rings in our village. The little white Church has stood as a tribute to faith, through days of war-time and of peace, for many, many years, and nothing yet has ever closed the wide doors of this Church. We still sing, even as did our forefathers, 'Praise God from Whom all blessings flow'. Last Sunday, our young Minister preached on the text, 'Love thy neighbour as thyself'. We could run a pretty good world on that text, I think!" (Selected)

THE GLAD TIDINGS

It is now time for getting subscription lists in order for the 1962 Glad Tidings. Do not wait to be asked for your subscription, but gladden the heart of your Glad Tidings Secretary by giving it to her early. Individual Subscriptions from January to December—\$1.00 per year.

DID YOU KNOW THAT — ?

- The importance of Christian literature for Africa was emphasized at the All Africa Christian Literature and Audio-Visual conference held recently at Kitwe in Northern Rhodesia? The conference decided to establish a Pan-Africa Literature Clearing House at the Mindola Ecumenical Centre in Rhodesia, and a similar clearing house for the French-speaking countries of Africa in the Cameroons. The two centres will survey the existing literature in English, French, and the African languages. The conference adopted the aim of a Christian periodical in every Christian home in Africa. An immense increase is predicted in the reading public of Africa, and the General Secretary of the All Africa Church Congress forecasts a growing demand for Christian literature. The Conference was attended by some eighty representatives, including Christian literature experts from twenty-three African countries, and resource persons from eleven countries of Asia, Europe, and America.
- A major step forward in the constant search for Christian unity is expected to be taken at the Third Assembly of the World Council of Churches when it meets in New Delhi, India, from November eighteen to December sixth. The action will come when delegates are asked to approve plans for the integration of the World Council and the International Missionary Council. The historic event will unite into one organization the two main bodies, through which the search for unity has been crystallized in this generation. The International Missionary Council issued from the famous Edinburgh Conference of 1910, while the World Council of Churches came into being at Amsterdam in 1948. The long-range effect of the proposed integration will be an intensification of the concern for the Church's missionary task in the programme of the World Council of Churches, which is the body through which member Communion of the Protestant, Orthodox, Anglican, and Old Catholic confessions carry on co-operative work.
- The little Magdalen Chapel in the Cowgate of Edinburgh has a special place in the history of Presbyterianism. It was there that the first General Assembly of the Reformed Church was constituted on 20 December, 1560, with a roll of 42 commissioners, including John Knox and five other ministers. To mark the occasion, Dr. R. Stuart Loudon, in whose parish the chapel lies, officiated at a centenary celebration of the Sacrament.

- It is reported from Bonn that more than five thousand Protestant and Roman Catholic young people took part this summer in remodeling and tending the graves and garden sites of war cemeteries in France, Italy, Finland and Denmark? Most of the youths were Germans, but there were also young people from several European and overseas countries. Co-operation of Protestant and Roman Catholic German youth groups in caring for Second World War graves, in an effort to promote peace and international understanding, began in 1953. Conducted under the slogan “Reconciliation over the Graves”, the scheme receives some financial support from the West German government in addition to the contributions made by the various church bodies.
- African Women.* The journal bearing this name, published twice yearly in London, contains reports and articles on African women and their rights and achievements. A recent issue reports that Monica Ngozi, Foris Kamanga and Irene Salimu recently became the first women in Northern Rhodesia to attain proficiency in the British Red Cross Society’s Home Nursing Course. Normally this takes three years, but these Lusaka women completed it in nine months! Now they are qualified to instruct both European and African students in home nursing.
- Sydney, Australia, will be the site of the Fourteenth World’s Christian Endeavour Convention during the month of August, 1962. Meeting under the theme “Jesus Christ, the Way”, the youth delegates to the convention will be drawn from all races and colours. In 1958, at Frankfurt, Germany, the thirteenth world gathering was attended by more than fourteen thousand delegates from fifty nations, and was one of the largest youth conventions of the Protestant faith ever assembled on the continent of Europe. The Christian Endeavour Movement, with societies and unions in more than thirty denominations, has some three million members around the world.
- South Korea’s president, Posun Yun, is a 62-year-old Presbyterian elder, whose family long has been active in the history of the Church in Korea. His uncle, Baron Chiho Yun, assistant minister of foreign affairs in the last days of the old Yi dynasty, was Korea’s Methodist delegate to the first world gathering of the ecumenical movement at Edinburgh in 1910. The president was educated in Scotland and majored in archaeology. The whole Yun family regularly attends the Andong Presbyterian Church near their ancestral home in Seoul.
- It is estimated that some 198,000,000 people are living in Africa. The different languages spoken there number between 600 and 800.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. J. HOGG
639 MOSS STREET
VICTORIA, B. C.
PRESS SECRETARY

KOOTENAY PRESBYTERIAL — The Evening Guild of Knox Presbyterian Church, *Cranbrook*, held a Special Meeting, with Miss Sybil White, *Vancouver*, Synodical Treasurer and Historian, the Guest Speaker. Her informative address on the work of the W. M. S., in Canada and Overseas, stressed the fact that our Mission work is allocated to us by the Mission Board of the Church. The Special Anniversary Projects—the Nurses' Residence in *Jobat*, India, and the *Winnipeg* Fellowship House, were also explained.

The W. M. S. Auxiliary of Knox Presbyterian Church, *Cranbrook*, has been saddened by the death of Mrs. A. J. Balment, a Life Member for over fifty years, and a former President and Secretary of this Auxiliary. At the time of her death she was an Honorary President of Kootenay Presbyterial.

VICTORIA PRESBYTERIAL—When this Presbyterial met in the Social Suite of St. Andrew's Presbyterian Church, *Victoria*, President, Mrs. J. L. W. McLean gave highlights of the Council Meeting held in *Stratford*, Ont.

The C. G. I. T. Group of this Church held a Mother-and-Daughter Banquet recently, when a Re-Affiliation Service was conducted by Mrs. C. McLean, Presbyterial Girls' Work Secretary, and Mrs. J. C. Boyne spoke on "Choosing A Christian Vocation." Leaders are Mrs. J. L. W. McLean, and Mrs. Ross Curtis. The Rev. J. L. W. McLean replied to the Toast to the Church.

At the Mother - and - Daughter Banquet, held by the Explorers Group, of St. Andrew's Presbyterian Church, *Victoria*, a Pageant, "Prayers Of Other Countries" was given by the children. There was an attendance of 50, and Leaders are Mrs. P. S. Watt, Mrs. Clayton, Mrs. North, Mrs. Brayshaw, and Mrs. Falconer. Both of these Banquets were given by the Women's Guild of the Church.

Representatives of both *Victoria* Presbytery and Presbyterial joined members of the Chinese Presbyterian Church, *Victoria*, for the three-part Special Service which paid tribute to the Rev. Andrew M. L. Ng, who has been moved to *Vancouver*; welcomed the Rev. Stephen Lee, B.A., B.D., who starts his pastorate in *Victoria*; and at which a 35-year Service Bar was presented to Miss Gertrude Scott, and a 30-year Service Bar to Miss Grace Lee. The Rev. Moi Fong Leung, Pastor

Emeritus, and the Rev. Dr. David Smith, were joint Chairmen. Dr. J. L. W. McLean, Convener of Presbytery's Missions Committee, and the Rev. J. C. Boyne, Moderator of Presbytery, brought Greetings. Mrs. F. O. Jenkinson, Immediate Past President of *Victoria* Presbyterial, presented the bar to each recipient; Mrs. J. L. W. McLean, Presbyterial President, on behalf of the W. M. S. Council, spoke of the fine work done by Miss Scott and Miss Lee; and beautiful corsages were presented to Mrs. Ng, Miss Scott, and Miss Lee. Members of the Chinese Presbyterian Church presented a parting gift to the Rev. and Mrs. Ng. Refreshments were served by the ladies of the Church, at the Social Hour in the Sunday School Room.

The Afternoon W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Victoria*, and their Home Helpers, were guests for their regular Meeting at the home of Mr. and Mrs. David Cooper, *Gordon Head*.

WESTMINSTER PRESBYTERIAL — When the Senior W.M.S. Auxiliary of Gordon Church, *South Burnaby*, entertained Home Helpers and friends, the Rev. Mr. Hankinson gave an illustrated talk on *Bermuda*. Devotions were given by Miss C. Muldoon, and Mrs. Greenway was Soloist.

At the Meeting of the Afternoon Auxiliary of the W.M.S. of Kerrisdale Church, *Vancouver*, Mrs. Hayward, who, with her husband, is on

furlough from the Baptist Field in *Serango, India*, was the Guest Speaker. Her mother, Mrs. J. Hood Dunlop, gave the Devotional, and Mrs. L. H. Harrison sang.

This Auxiliary also gave a Luncheon in honour of their Home Helpers. Mrs. A. W. Edgar conducted the Devotional and Mrs. G. M. Bell conducted a Missionary Questionnaire, was followed by a résumé of the history of the Presbyterian Church in Western Canada, especially pertaining to the work in *Vancouver* and surrounding districts. After the Luncheon a short Memorial Service was held for two late members, Mrs. A. S. Milne and Mrs. G. O. MacLaren, to whose loyal and devoted service, President, Mrs. O. R. Hannah paid warm tribute.

Eighty-four Explorers attended the Explorer "Field Day", at *Bobolink Park*, near St. Matthews Presbyterian Church, *Vancouver*. Games and relays were enjoyed; there was a Lunch-time Sing-Song, after which Miss Dixie Kee, Student Deaconess, spoke.

Conveners of the Tea held by Westminster Presbyterial in Fairview Presbyterian Church, *Vancouver*, were Mrs. Ivan LeHuquet and Mrs. Arthur Gosse. Guests were received by President Mrs. G. M. Ledingham, Mrs. T. Mulholland, and Mrs. Wm. Bitcon, and Mrs. David Ellis sang. Over 200 attended this annual event, at which the wives of the Ministers of the Pres-

bytery poured tea. Miss Dixie Kee, student Deaconess, was introduced.

The representatives to the Pacific Northwest World Missions Conference at the University of British Columbia were Mrs. J. McCullough, of *Vernon*, and Mrs. Howard C. Hepburn, representing British Columbia Synodical.

WESTMINSTER PRESBYTERIAL — Twenty-eight members of the W. M. S. Auxiliary of Fairview Presbyterian Church, *Vancouver*, met at the seaside home of Mrs. Thomas Deas, in *West Vancouver* for a Pot Luck Luncheon. Special Guests were Dr. and Mrs. Roy Ward, who, with their baby son, are en route to *Nigeria*, as Medical Missionaries. Mrs. Ward, the former Katrina Morrison, whose family are faithful members of the Fairview congregation, gave a short résumé of what they will be doing under the Presbyterian Church in *Nigeria*. President, Mrs. William Bitcom thanked Mrs. Deas for her gracious hospitality.

Mrs. N. G. Robertson, Presbyterian Secretary of Girls' Organizations, conducted the Affiliation Service of the C. G. I. T. of St. Aiden's Church, *New Westminster*, with the Senior W. M. S. Auxiliary of that Church.

At the C. G. I. T., and Explorer, Mother-and-Daughter Banquet at First Church, *New Westminster*, Miss Annie Hill, B.A., presented a Junior Life Membership to Miss Heather Mavor. Mrs. Walker, Mrs.

Peacock, Mrs. Davis, and Mrs. Mannering, arranged the Programme, which included an Affiliation Service, conducted by Mrs. N. G. Robertson, Girls' Work Secretary of Westminster Presbyterial.

A Life Membership Certificate was presented to Mrs. E. Gunst, a faithful member of the Miriam W. M. S. Circle of First Church, *New Westminster*.

ALBERTA

MISS GRACE HILLOCKS
729A-14TH AVE. S.W.,
CALGARY, ALBERTA
PRESS SECRETARY

CALGARY PRESBYTERIAL—Treasurer, Mrs. E. C. Benner, and President, Miss Shirley Scott, held a Stewardship and Finance Workshop at the meeting of Calgary Presbyterial, especially for Group Treasurers and their Presidents, stressing the important necessity of every Group understanding the set-up of how the W. M. S. Council functions, in financing the work of the Society. Mrs. E. C. Benner, in outlining the duties of Group Treasurers, discussed and answered many questions. Miss Scott, using Flip Charts, presented a panoramic picture of Council; its operation, and the tremendous work involved; and pointed out the importance of each Presbyterial member, relaying to her Group, since it is only through objective stewardship that the needs estimated for 1961 can be met. Groups were then given their re-

spective estimated objective, including the 15% increase.

The Lillian Dickson Group of St. Andrew's Presbyterian Church, *Calgary*, held an interesting Meeting recently when the Special Guests were Mrs. R. M. Craig, Presbyterial Secretary for Evening and Young Women's Groups; and Miss Rhoda Rouse, who showed pictures of her trip to the *Holy Land*. A Social Hour followed.

The Elizabeth Rae Evening Group of the W. M. S. of Grace Presbyterian Church, *Calgary*, previous to summer vacations, held an outdoor Supper Meeting at the summer home of Mrs. P. E. Dowler, *Chestermere Lake*. An Open-Air Service was held at the lakeside, convened by Miss Marguerite Fraser.

EDMONTON PRESBYTERIAL — The C. G. I. T. and the Explorers, of Westmount Church, *Edmonton*, held a Dinner in the Church Hall, with their mothers as special guests. The C. G. I. T. Scholarship was awarded to Miss Beth Blott. The ladies of the W. M. S. Auxiliary, planned and served the dinner.

The Annual C. G. I. T. Mother-and-Daughter Banquet was held in the Church Hall of *Strathcona* Presbyterian Church, when many Mothers and friends were special guests, and dinner was prepared and served by the W. M. S. Evening Auxiliary.

The Executive of *Edmonton* Presbyterial met in *Killam* Presby-

terian Church, when the Rev. J. Armour, of *Killam*, spoke of Missions and their importance in life today, and Miss H. Harback gave a talk on the three Groups in the W. M. S., explaining their differences, and their responsibilities to the Society as a whole. Lunch was served in the Church Hall by members of the *Killam* W. M. S. Auxiliary, after which, President, Mrs. G. O. Milson, *Edmonton*, occupied the Chair, and the *Killam* W. M. S. Auxiliary gave the Opening Devotional. A highlight of the meeting was the presentation, by Mrs. G. Marsh, of a gift to Mrs. O. Nugent, who now will be living in *British Columbia*. The Anniversary Projects were discussed by Mrs. G. E. O. Scott; Mrs. N. H. Grace spoke on the importance of Life Memberships; the Training Centre in Alberta College, *Edmonton*, and the Women's Camp at Camp Kannawin were both reported. Mrs. W. P. Earl told of the Synodical Meeting in *Lethbridge*, and Mrs. W. McHargue gave the highlights of the Annual Council Meeting in *Stratford*. Tea was served by the *Galahad* Women's Association.

PEACE RIVER PRESBYTERIAL — The Semi-Annual Meeting of this Presbyterial was held in Strang Presbyterian Church, *Dixonville*, with representatives present from *Blueberry Mountain*; *Brownvale*; *Fort St. John*; *Wanham*; and *Dixonville*. President, Mrs. T. Mollinga, presided, and the theme of the meeting

was "Christ Calls Us." A Buzz Session on Children's Work was led by Mrs. D. Williamson, and there was a Quiz Session on "The Glad Tidings". An Historical Report on the *Peace River* was given; and Mrs. J. Sorenson presented an interesting Report on the Annual Council Meeting in *Stratford*. Mrs. J. Cannon sang during the Tea Hour. The delegates to the Training Centre in *Edmonton* were Mrs. Helen Harvie, *Dixonville*; Mrs. W. Nesbitt, *Wanham*; Mrs. F. Davies, *Fort St. John*. After Supper, Mrs. John Sorenson showed coloured slides of happenings at the Stratford Council Meeting, including one of Lady Ibiam, of *Nigeria* who was a Guest Speaker.

SASKATCHEWAN

MRS. JOHN HETTEL
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SWIFT CURRENT, SASK.
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — At the Mother-and-Daughter Banquet of the C. G. I. T. of Knox Presbyterian Church, *Moose Jaw*, the Guest Speaker was Mrs. Greenwood, whose Address on "A Trip Through Time", showed the many changes which have taken place in the world during the past few years. Mrs. S. Stephenson showed slides of last year's Camp Council, and Joan Lane, a delegate from Knox, to the Camp, commented on these. A Maypole, with blue and white streamers, centred the table;

butterfly placecards perched on water glasses, and each lady received a rosebud corsage.

REGINA PRESBYTERIAL — The Edna Bell Auxiliary of the W.M.S. of First Presbyterian Church, *Regina*, held a successful Twilight Tea, when the other Organizations of the Church, and the ladies of St. Stephen's Church had Work Tables and Displays.

SASKATOON PRESBYTERIAL — The Mary and Martha W. M. S. Auxiliary of Parkview Presbyterian Church, *Saskatoon*, held a successful "Family Night", when a Skit on Jobat Hospital in *India* was presented. The Rev. L. S. VanMossel showed slides of Camp Christopher, and also showed the film "Ring The Jubilee". Mr. Henry Burr also took part in the Programme, and games were enjoyed by all. The offering was given for the Jobat Nurses' Residence and School.

The Afternoon W. M. S. Auxiliary of Parkview Presbyterian Church, *Saskatoon* enjoyed the film "Ring The Jubilee" at their Thank-Offering Meeting. The Devotional Period was given by Mrs. R. J. Nixon, and Mrs. Pearl King was Soloist.

Nine members of the *Saskatoon* Presbyterian Executive travelled to *North Battleford* to visit the W. M. S. Auxiliary of Knox-St. Andrew's Presbyterian Church. The Presbyterial President, Mrs. B. Edwards, spoke of the importance of each Auxiliary in the work of the So-

ciety, and Miss Margaret Boyd, Regional Secretary, told about the Camps; the W. M. S. Training Centre, held in *Edmonton*; and answered questions on the over-all work of the W. M. S. The Worship Service was given by Mrs. S. Leite, and Mrs. Braun conducted the Mission Study.

MANITOBA

MRS. S. A. SHERLOCK
414 QUEEN STREET
PORT ARTHUR, ONT.
PRESS SECRETARY

BRANDON PRESBYTERIAL — Seventy-five delegates from 18 districts attended the Presbyterian W. M. S. Rally, held in First Presbyterian Church, *Brandon*, with Mrs. R. J. Hood, President of *Brandon* Presbyterial, presiding. The Rev. R. A. Davidson welcomed Delegates and the Rev. W. P. Morrison of *Portage la Prairie*, gave the Opening Devotions, using the Rally Theme — "Together".

The Rev. W. A. Donovan, of *Waywayseecappo Reserve*, near *Rosburn*, was Guest Speaker, and pointed out the difficulties of Canada's segregation problems with the Indians on Reserves, stressing the steps that must be taken within, and without, the Church in seeking to overcome these problems. The Rev. R. B. Herrod was Soloist, accompanied by Mrs. Edith Leeson. A Panorama of Overseas and National Missions was presented by W. M. S. Auxiliaries from *Carberry*, *South-*

minster, First Presbyterian, *St. Andrews*, and *Portage la Prairie*, assisted by Mrs. R. Vandusen, of *Hartney*, and Misses Dorothy Keller, Doreen Worden, Margaret Hay, and Mary Paxton. The Rev. P. L. Sams, B.A., of *Shilo*, who leaves soon for *Egypt*, gave a farewell message, and the Rev. Neville Phills, of *Killarney*, and the Rev. I. L. Jackson of *Elphinstone*, also spoke.

Workshops were conducted in all Departments, led by Messrs. A. H. Eaton; D. A. Smith; R. J. Morton; E. W. Harper and Rev. R. B. Herrod. Secretarial Reports were presented, and Council Highlights, the History Committee, the Anniversary Projects, and a future Training Centre, were all fully discussed. Mrs. Angus Kellie introduced, and questioned, all members of Presbyterial Executive. Mrs. C. J. McKinnon, *Wellwood* and Mrs. Angus Kellie, *Brandon*, were co-conveners of the Rally. Members of Group Three, of First Presbyterian Church, *Brandon*, served dinner.

It was noted that only two Delegates, east of the *Saskatchewan* border, attended the *Edmonton* W. M. S. Training Centre. These were Mrs. P. A. Swabuck, of *Portage la Prairie*, and Mrs. Charlotte Kelbie, of *Brandon*.

The W. M. S. Auxiliary of *St. Paul's* Presbyterian Church, *Hartney*, held an interesting Meeting at the home of Mrs. M. K. Agnew, when Life Members of the W. M. S. were in charge of the Programme, and chose the Theme — "The earth

is the Lord's and the fulness thereof." Nine Life Members were present, and told many interesting facts about the work of the W. M. S., and some of the Missions over the years. Mrs. Wm. Duthie conducted an impressive Memorial Service, in remembrance of former Life Members. At the Social Hour, Mrs. Wm. McPherson, a Life Member for the greatest number of years, was Guest of Honour.

WINNIPEG PRESBYTERIAL — This Presbyterian pays warm tribute to the memory of the late Mrs. Jean C. Howey, whose death occurred recently in *Saco, Montana*, and who was laid to rest in Elmwood Cemetery, *Winnipeg*, the officiating Minister being the Rev. Gordon McLean, of First Presbyterian Church, *Winnipeg*. Mrs. Howey came as a young girl from *Donaghadee, Ireland*, to *Canada*, and in her later years served the Presbyterian Church as Deaconess-at-Large for the City of *Winnipeg*, and also taught school at various points in Manitoba.

HAMILTON AND LONDON

MRS. GEORGE CLELAND
LISTOWEL, ONT., R. R. 2
PRESS SECRETARY

BRUCE AND OWEN SOUND — The W. M. S. Auxiliary of Knox Presbyterian Church, *Burgoyne*, at a recent meeting heard Mrs. Ball, of *Tara*, the Guest Speaker, tell of the

experiences and difficulties encountered while she and her husband served as Missionaries in *China*. Guests from *Elsinore, Allenford*, and *Burgoyne* district were present, and great interest was shown in the display of Chinese articles, brought by the Speaker, who was thanked by Miss O. Burgess. Mrs. Earl Gordon was Soloist. A Social Hour followed.

Mrs. J. L. Burgess, of *Hanover*, was Guest Speaker at the Thank-Offering Meeting of the W. M. S. Auxiliary of Knox Presbyterian Church, *Walkerton*, when members of the *Hanover* W. M. S. Auxiliary were also guests. Mrs. Lloyd McGregor was Soloist. Luncheon was served.

CHATHAM PRESBYTERIAL — At the Annual Home Helpers Meeting of the Afternoon Auxiliary of the W. M. S., of Knox Presbyterian Church, *Wallaceburg*, a Life Membership was presented to Mrs. Thomas Hastings, in tribute to her faithful service in her Church and Auxiliary. Mrs. A. McKebbin made the presentation.

On behalf of the Afternoon Auxiliary of the W. M. S. of Knox Presbyterian Church, *Windsor*, Mrs. Cyril Lacey presented a Life Membership to Mrs. Thomas Henderson, for her many years of devoted service in her Church and Auxiliary.

The Ellen Douglas W. M. S. Auxiliary of Knox Presbyterian Church, *Windsor*, sent a birthday remembrance to Miss Ellen Douglas, of

Vancouver, for whom they are named. They also sent a small parcel of gifts for Miss Douglas to use in her work.

HAMILTON PRESBYTERIAL — Miss Nina Buchon, President, presided at the meeting of the W. M. S. Auxiliary of St. John's Presbyterian Church, *Grimsbey*, when the coloured film, "I Beheld His Glory", accompanied by suitable music, was shown. Assisting in the Programme were Miss J. MacPhail; Mrs. F. Reiss; Mrs. A. Mason; Mrs. E. A. Morrison.

The Margaret Taylor Evening Auxiliary of the W. M. S. of Knox Presbyterian Church, *Burlington* celebrated its tenth Anniversary, with Mrs. K. O. Taylor, who organized this Auxiliary, conducting the Worship Service. The Guest Speaker was Miss Ruby Walker, Regional Secretary for *Toronto and Kingston* Synodical, and greetings were brought by Mrs. W. E. McCutcheon of *Hamilton* Presbyterial. At the Social Hour, Mrs. Taylor cut the Birthday Cake.

Miss Ruth Pecover, of the *Africa* Inland Mission; Mr. Enos Bearinger, Harbour Rescue Mission, *Hamilton*; and Mr. McIlvine, Evangel Hall, *Toronto*, were Guest Speakers at the District Meetings, held in *Jarvis*, *Waterdown*, *Stoney Creek*, *West Flamboro*, and *Carluke*. District Presidents presiding were Mrs. Roy Nichol, *Hagersville*; Mrs. H. Kitson, *Burlington*; Mrs. A. M. Skene, *Stoney Creek*; Mrs.

Harold Henderson, *Sheffield*; and Mrs. J. W. Murray, *Dundas*.

NIAGARA PRESBYTERIAL — District One, of this Presbyterial, held its Annual Meeting in St. Andrew's Presbyterian Church, *Beamsville*, with Mrs. C. D. Henderson presiding. Devotions were conducted by Mrs. A. Allen, Mrs. D. Wallace and Mrs. W. Edmiston, of *Thorold* W. M. S. Auxiliary. Highlights of Synodical, and greetings from Niagara Presbyterial, were brought by Mrs. J. I. Adams, Presbyterial President. The Guest Speaker, Mrs. C. A. Winn, of St. Andrew's Presbyterian Church, *St. Catharines*, was introduced by Miss Jessie Ayre. Highlights from local Auxiliaries were brought by the President, and the Rev. W. H. Heustin, of *Beamsville* closed the Meeting with the Benediction.

The W. M. S. Auxiliary of *Rockway* Presbyterian Church, at a recent meeting, presented an Honorary Membership to Mrs. Robert Combe, a devoted member of this auxiliary for many years.

The Thank-Offering Meeting of the Agnes Wallis Alpha W. M. S. Auxiliary of *Drummond Hill* Presbyterian Church, *Niagara Falls*, was held in the Church Hall, with Miss Edith Goodsir, President of the W. M. S. Evening Auxiliary, in charge. Assisting her were Mrs. C. Bowman, President of the Senior W. M. S. Auxiliary, and Mrs. Ross Johnston, Leader of the C. G. I. T. The Presbyterial President, Mrs. J.

I. Adams, brought greetings. Introduced by Miss J. Radford, the Guest Speaker, Miss Gwen Davenport, Director of "Armagh", told of the work of this Presbyterian Home for Girls, and asked for the interest, help, and understanding of family and friends as a very great preventative and remedy in this field of work. Miss Dianne Jacklin was Soloist, and Miss Jean Park thanked the Speaker. The Rev. W. J. McKeown, B.A. closed the Meeting with Prayer.

PARIS PRESBYTERIAL — Completing 25 years of service in C. G. I. T. work, Mrs. Kenneth L. Rayner, Leader of the C. G. I. T. in *Paris* Presbyterian Church was honoured at a Mother-and-Daughter Banquet recently. She was presented with a sheaf of 25 roses, on behalf of the Church Session, and with a gift from her C. G. I. T. Group. Five other Churches, in which Mrs. Rayner has served with the C. G. I. T. sent congratulations, and greetings were also extended to her from other Churches and Organizations. Special Guests were the Rev. De Courcy Rayner, brother-in-law of Mrs. Rayner, and Editor of "The Presbyterian Record"; the Rev. Walter Allum, Knox Presbyterian Church, *Dundas*; and Mrs. E. G. Treleaven, former Girls' Work Secretary on Council Executive, *Toronto*. At a Morning Service in the Church, Johanna Kevist graduated from the C. G. I. T. Group of *Paris* Presbyterian Church.

TORONTO AND KINGSTON

MRS. GEORGE H. LEE
16 RIVERVIEW GARDENS
TORONTO 9, ONT.

PRESS SECRETARY

BARRIE PRESBYTERIAL — This Presbyterian has lost a valued member, in the recent death of Mrs. M. H. Braden, of *Orillia*, whose years of faithful devotion to Mission Band and Children's Department work on her Presbyterian will long be remembered. As Mamie Eaton, a young girl of thirteen, she was the first Secretary of "The Bright Sunbeams Mission Band" of *Orillia* Presbyterian Church. In later years, returning from *Fort William* with her family, she served as Senior Mission Band Leader for some years, and subsequently became Mission Band Secretary of *Barrie* Presbyterian. During this time, she donated an engraved Banner to the Presbyterian, to be presented yearly to the Band with the highest average attendance during the year. This became a much-desired possession throughout the length and breadth of the Presbyterian, and proved a strong impetus toward increased membership, to Leaders and children alike.

PETERBOROUGH PRESBYTERIAL — The Semi-Annual Meeting of this Presbyterian was held in old St. Andrew's Presbyterian Church, *Colborne*, with President, Mrs. R. J. Randall presiding. Miss Margaret Leask, B.A., M.R.E., was Guest Speaker, and told of the W. M. S.

work in *Jhansi, India*. The Fall Rally of Peterborough Presbyterian was held in *Cobourg*, October 9, 1961.

St. Paul's Presbyterian Church, Peterborough, and the Afternoon Auxiliary of the W. M. S. of that Church have lost a valued and enthusiastic Member in the recent death of Miss Nina M. Davidson, in her 91st year. A daughter of the late Mr. and Mrs. Hugh Davidson, of *Peterborough*, Miss Davidson was Life Membership Secretary of Peterborough *Presbyterial*; a Life Member and Honorary Member of the Afternoon W. M. S. Auxiliary of St. Paul's Presbyterian Church, and its Treasurer for many years; also a well-loved Sunday School Teacher. Sympathy is extended to her sisters—Mrs. H. B. Van Every, of *Montreal*, and Miss Aleitha Davidson, of *Peterborough*.

WEST TORONTO PRESBYTERIAL — When the Mary Weatherall Auxiliary of the W. M. S. of Runnymede Presbyterian Church, *Toronto*, recently entertained the Home Helpers of their Auxiliary, the Guest Speaker was Miss Emily Lowther, Home Helpers Secretary, of West Toronto Presbyterian. President, Mrs. W. A. Watson was in the Chair, and Miss Ann Hutton was Guest Soloist.

The Anna Reid Auxiliary of the W. M. S. of Royce Presbyterian Church, *Toronto*, lost their eldest, and most beloved, Life Member, in the recent death of Mrs. Catharine Allan, in her 101st year. Mrs Allan

came from *Northern Ireland*, in 1905, to Perth Avenue, in *Toronto*, where her family still resides. Always an earnest worker in her W. M. S. Auxiliary, when she became too frail to attend Meetings, she became a Home Helper, and so continued her loyal support to the W. M. S. work, as long as she lived.

MONTREAL AND OTTAWA

MRS. J. MCCLEVERTY
INGLESIDE, R.R. 1, ONT.
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL — The W. M. S. Auxiliary of St. James Presbyterian Church, *Mainsville*, held their Annual August Meeting in the Church, with members and friends present from *Pittston* United Church; *Mainsville* United Church; *Cardinal* Presbyterian Church and the Presbyterian Church of *Dixon's Corners*. Mrs. Carmen Brown, President of Brockville Presbyterian, brought greetings and introduced the Guest Speaker, Mrs. E. Hawkes. With her husband, the Rev. E. Hawkes, she had worked with the mountain people of *Kentucky, U.S.A.*, and brought an interesting picture of that work. A Life Membership Certificate was presented to Mrs. George A. Holmes, with Mrs. Herbert Byers giving the Presentation Address, and Mrs. Presley Montgomery presenting the Certificate. Mrs. Wm. Fitzsimmons, who with her husband, the Rev. Wm. Fitzsimmons, spent several years in *Cardinal*, also spoke.

EWART COLLEGE

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The Glad Tidings

DECEMBER

1961

VOL. XXXVII



MILLER SERVICES



"Before the paling of the stars,
before the winter morn,
Before the earliest cockcrow,
Jesus Christ was born;

Let us kneel with Mary, maid,
With Joseph bent and hoary,
With Saint and Angel, ox and ass,
to hail the King of Glory!"

(Christina Rossetti)

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THE GLAD TIDINGS

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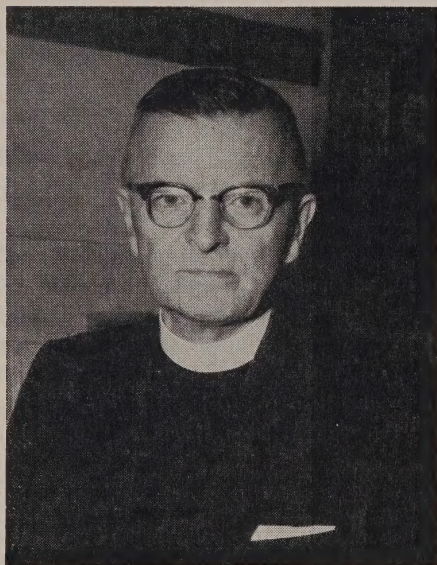
No. 11

GOD SO LOVED!

by

The REV. E. A. THOMSON,
B.A., D.D.

Clerk of The General Assembly;
Secretary of Administrative Council
and of the Trustee Board
of
The Presbyterian Church
In Canada



GOD so loved the world that He gave. He emptied Himself. He poured out His life. He visited His people. He stepped into history. He spoke in a language men could understand. It was so difficult to understand God. The great prophets appeared to grasp the hem of His garment; to push aside the veil a little, and catch a glimpse of the face of God. In the year that King Uzziah died, when his princely friend had passed away, when his ideal sovereign was no more, when the hand of a good King was relaxed in death, Isaiah caught a vision of that other King, the Creator of the ends of the earth, the Lover of his soul. "In the year that King Uzziah died I saw the Lord, high and lifted up." Jeremiah, the misunderstood prophet, the despised and rejected of men, whom men called traitor to his nation's cause, saw the vision of that God who maketh all things new. Hosea, in twice redeeming his wayward wife from slavery; in going into the slave-market and bidding against the slavers; in buying her at a high

cost to himself; in bringing her back from her life of utter degradation; thought of that greater love:—"If I, a sinful man, can love this wretched woman so, what must the love of Infinite God be for me and for all mankind?"

So, throughout the Old Testament, men caught sight of the Bright and Morning Star. Abraham saw His day afar off, and was glad; he lifted up his soul in great rejoicing. In the music of the Psalms runs the melody of the day to come. Somehow or other, God will gather the ages into one supreme moment. Somehow or other, He, with whom a thousand years are as one day and one day as a thousand years, will take into His hands all time and all eternity, and reveal Himself in a form all men can see.

Thus, in the fullness of time, God visited His people. He visited them in the strangest way. No novelist could dream up such an hour; no dramatist could conceive such a moment. Shakespeare, the greatest of them all, "the King of England's Kings", dealt in mysterious and forlorn princes, and lords, and monarchs. But God chose to come in a remote province of the Roman Empire, amid a turbulent people where East and West met; where racial hatreds rose to boiling point. Amid a world peopled with soldiers, in a land held in subjection by the sword, God came in the likeness of man.

No one but God Himself was brave enough to choose that way — a tiny babe, whose life could be snuffed out between thumb and finger; a lowly shed near an insignificant town; a cave hewn out in the rock; the cattle close at hand; a manger, where the fodder for animals lay; there, in that strangest of all places, in a wee helpless baby, amid a world dedicated to the sword, came the life of God.

This is the miracle of the ages. We do not need to speculate upon how it happened; that will lead us away from Him who came. The fact remains: — God stepped into history. That is sufficient for us all. That is the great mystery of all time. Wise men and shepherds, scholars and artisans, poets and peasants, kings and humble folk, have gathered around that manger, and sung their Gloria in Excelsis Deo. Glory to God in the highest and on earth peace among men of goodwill. The darkness has turned to dawning, and the dawning to noon-day bright. All the others — prophets and poets, and priests and kings, at their highest and best, were but broken lights. Here there came to Israel, and to Rome, and to all the earth, the light that never was on land or sea, the Light of the World. We praise Thee, O God; we acknowledge Thee to be the Lord.

Once again the Christmas season has come around; once again great

choirs are singing the praises of the birth of Christ; once again pulpits are proclaiming the Everlasting Truth; once again we are reminded of the Gift of Gifts. When God gave, He held nothing back. He gave Himself. He poured out His life. He spoke in a language we can understand. From Bethlehem to Nazareth; from Galilee to Jerusalem; from Joppa to Jordan; a little patch of land; in it the Life of Lives was lived; in it the Way was set forth; in it the Truth of all time was made known.

God so loved the world, loved it with a great eternal love, that He gave His all. And the purpose of His giving was the salvation of the world. Those who believe in this revelation, who commit themselves unto the God and Father of our Lord Jesus Christ, will not perish but have everlasting life.

When God came to man, man expected condemnation. Did not his sins merit condemnation? But condemnation had no part in that coming — He came to save, unto the uttermost. No one can take that victory away from Christ's people. No one can rob us of what God has given. In Christ. God has made a Gift, and He will not take it back.



Carol of Christmas-Tide!

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King!

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth.

In the light of that star
Lie the ages impearled;
And that song from afar
Has swept over the world.
Every hearth is aflame, and the beautiful sing
In the homes of the nations that Jesus is King!

(Selected)

PRAYER

BY MISS DOROTHY DOUGLAS, TAIWAN, FORMOSA

O Lord our God and Heavenly Father, Thou Who art the Giver of every good and perfect gift, the Light in our darkness, and the strength of our weakness, we come to Thee with humble and contrite hearts, knowing how unworthy we are to come into Thy presence. We thank Thee for Thy love, which was perfected for us in Jesus Christ, our Lord, and we thank Thee that through Him we may have peace with Thee through life everlasting.

O God, we confess our sins before Thee — the jealous and unloving thoughts which we have harboured; the opportunities to serve Thee which we have allowed to pass by; the selfishness which we allow to hinder us from doing Thy will; and for all the things which are displeasing in Thy sight, we ask Thy forgiveness. We pray that, as we work together with all those who are serving Thee in distant places, we may have a greater vision of what it means to be a child of Thine, and we pray that we may more perfectly love one another, as Christ has loved us, thereby showing that we are Thy disciples.

Our Father, we would pray for all those who are working for Thee in the so-called Christian countries, as well as in those distant places where millions of people do not know Thee. We ask that Thou will give them Thy Grace and Thy patience to carry them over difficult places. Also, we pray that Thou will give them Thy wisdom as they preach Thy Word in Churches, schools, and hospitals. We thank Thee for the opportunities there are of making Thy Word known to those who live in fear, and darkness, and superstition. We pray Thee, our Heavenly Father, that we may more earnestly seek to use these opportunities for our enlightenment and Thy Glory.

We pray that Thy blessing will rest upon us as we meet together in this place for study and prayer, and that a fire may be kindled to warm our hearts, and to light the way to greater endeavour in the widening of Thy Kingdom.

We pray for Thy presence to go with us as we leave this place, that in all things we may praise and glorify Thy Holy name.

We ask these things in the name of Jesus Christ, our Saviour. Amen.

FINANCIAL REPORT

January-September 1961

RECEIPTS

SYNODICAL GIVINGS	1960	1961
British Columbia	\$ 3,101.80	\$ 5,673.20
Alberta	3,684.00	4,600.00
Saskatchewan	3,082.17	3,846.67
Manitoba	4,919.00	4,368.00
Hamilton and London	49,573.15	54,654.11
Toronto and Kingston	47,061.70	48,698.00
Montreal and Ottawa	26,439.50	26,561.70
	\$137,861.32	\$148,401.68
INDIVIDUAL GIFTS	5,828.16	8,417.31
	\$143,689.48	\$156,818.99

DISBURSEMENTS

National Missions	\$ 81,674.91
Overseas Missions	94,878.17
Organization	30,266.13
Publications	11,401.25
Administration	18,897.51
Insurance and Taxes	878.33
Students	1,225.00
Christian Literature	11,219.28
Grants	1,235.00
Synodical Grants	1,218.46
Council Meeting	6,164.72
Visual Education	Cr. 751.19
Medical Insurance for Staff	1,477.50
General Contingency	421.20
	\$260,206.27
Payments from Individual Gifts	6,728.81
	\$266,935.08

CELEBRATIONS OF CHRISTMAS AMONG UKRAINIANS

by JULIA FESENKO

(Note: We are grateful to Mrs. Fesenko, the wife of the Rev. Michael Fesenko, minister of the Ukrainian Presbyterian Church, Toronto, for this article. In it, as we read of the way in which Ukrainians celebrate Christmas, we get a glimpse of some of the ways in which the life of Canada is enriched by the traditions of its peoples. Mrs. Fesenko, a graduate of the Presbyterian Missionary and Deaconess Training School, served for a number of years on the staff of the Women's Missionary Society.)

UKRAINE is a country which lies along the north shore of the Black Sea, between the Carpathian Mountains and the Caucasus. It is one of the largest and richest countries of Europe.

Ukrainians have their own separate and distinct language and literature, their own culture and history, which cannot be identified with that of any other Slavonic peoples. There are about half-a-million Ukrainians in Canada. They found freedom and justice in this new land of their choice, and are proud to be called Canadians. They brought with them to Canada many of their own distinctive customs.

To Ukrainians, wherever they

may be the world over, the most colourful and beloved of all festivities is Christmas. In the main, they are agriculturalists, and their Christmas celebrations centre around family and farm life. Those who settled on farms, still continue to observe some of the old ways and customs, in regard to Christmas observances. Those who live in cities, however, have somewhat modified these practices, and accepted changes to suit the occasion and surroundings.

Christmas Eve Supper is a great event in a Ukrainian home. It is a time for family reunion. The main feature on Christmas Eve is the evening meal which is called "Holy Supper", ("S v y a t a Vechera"). There are twelve dishes served on Holy Night, symbolic of the twelve apostles who were gathered at the Last Supper. The dishes are prepared using vegetable shortening or cooking oil. No animal fats are used in the cooking of Christmas dishes.

The table is set according to custom. First a handful of sweet-smelling hay is strewn on, and under, the table, in memory of the Christ-Child. Then the best snow-white tablecloth is spread on the table. A beautifully braided, golden, loaf of bread (ka-

lach) is placed in the centre of the table, with candles on either side. The table is set for the family present. If a member of the family died during the year, a place is reserved at the table for the absent one. A light is placed at the window, if perchance a stranger may join in the celebration of the birth of Christ. Farm animals are fed before the family begins the meal. A spoonful of each dish is mixed with the feed of the domestic animals, because animals were the first creatures to behold the new-born Child.

The appearance of the first evening star is the signal for the beginning of the meal. The children, all gathered and dressed-up for the occasion, watch for the star. The family awaits the customary opening, when the head of the family brings in a sheaf of wheat, and, after placing it in a corner of the dining-room, greets the family with an expression of joy and thanksgiving that God was good to them throughout the year. The sheaf of wheat remains in the corner of the room until the New Year. It is then taken away and burned. In the cities many of these traditional ways have been modified. For example, some stalks of wheat are placed in a vase and used as table centres.

The family and servants gather around the table, and the meal begins with a thanksgiving grace. The first dish is "kutia", consisting of cooked wheat, honey, ground poppy seed, and nuts. The head of the family takes a spoonful of kutia,

raises it, and greets the family by saying, "Christ is born!" The family will reply "Praise ye His Name!"

Kutia may be followed by such delectable dishes as: *Borsch* (beet soup), or *Fish Soup*; *Fish* — baked or jellied, or *Herring*, usually spiced; *Pyrohy* (dumplings) stuffed with either cabbage, potatoes, cheese, plums or cherries; baked cabbage and rice pie, (among Kuban Cossacks); *Holubchi* (cabbage rolls) — made with rice or buckwheat; *Mushroom sauce*; *Sauerkraut*; *Lima beans*. For dessert, a variety of pastries and goodies such as "pampushky", honey cakes, "chrusty", etc. are served. Candy and mixed nuts and fresh fruit are served later.

After the meal, children are allowed to leave the table. Unseen, some of them crawl under the table and cackle as hens in the farm-yard. This is supposed to ensure a prolific egg-laying in the coming year.

Young girls who are marrying age, go out into the courtyard, and after rattling spoons, listen carefully to hear from which side the dogs are barking. They believe that it is from that side they might expect their future husbands to come. This causes much laughter and fun. The family then all join together in singing the traditional Christmas Carols, followed by the usual merry-making.

Organized groups of carol singers (koliadniki) visit homes singing ancient carols and bringing the traditional Christmas greetings. Each family visited contributes funds for

the church, or other worthy causes.

Christmas time is a great festival for children everywhere. A special evening is reserved for them with a "Yalynka" (Christmas tree) and gifts. In Western Ukraine, gifts are distributed among the children by St. Nicholas, who is dressed as a priest. In the Greater or Eastern Ukraine, Old Man Frost (Dyid Moroz) is dressed similarly to our Canadian Santa Claus.

The Feast of Jordan which ends about the middle of January (Epi-

phany) is the traditional closing of the Yuletide season. In some parts of Ukraine, special church services are held, usually at a nearby river, in commemoration of the baptism of Christ in the River Jordan.

About a generation ago, all Christmas customs were observed by Ukrainians religiously. Today Ukrainians everywhere feel free to select, or to change, the mode of festivities, retaining the spirit and main features in the celebration of Christmas.



Your Prayers are asked

- That to each one may come the true peace of Christmas, and that all our festivities may be worthy of Him whose birthday we celebrate.
- That as Christians everywhere come to the Christmas Season, they may feel renewed concern to share their faith with all mankind.
- For the New Canadians in this land, that Christ's love for them may be made very real by our W.M.S. members, in both word and deed, during Christmas, 1961.
- For our Hospital Visitors, that they may be given renewed strength, as they carry-out their ministry of love at this Season.
- For the mobile medical work in the Bhil Field, India, that staff may be found, both Canadian and Indian, to meet the need in this area of work.
- For the two new missionaries of the Society, Miss Merle McGowan and Miss Tamiko Nakamura, who are beginning their work in British Guiana and Japan respectively.

NOTICE!

A communication has been received regarding the need for Protestant families in Ontario willing to adopt children of Indian parentage. Anyone interested should contact Mr. Ian Sutherland, Children's Aid Society, Sault Ste. Marie, Ontario.

Christmas Service of Worship

Prepared by (MRS. A. GLENN) NELLIE M. THOMPSON

Theme — "The Road to Bethlehem".

Call to Worship — "Let us now go even unto Bethlehem and see the thing which has come to pass, which the Lord has made known to us."

Opening Hymn — No. 173 — verses 1, 3, and 4
"O come, all ye faithful,
Joyful and triumphant,
O come ye, O come ye, to Bethlehem,
Come and behold Him,
Born the King of Angels;
O come, let us adore Him,
Christ, the Lord!"

Responsive Scripture Reading:—

The Good News — Luke 2, verses 1-17

Leader—And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

Group—(And this taxing was first made when Cyrenius was governor of Syria.)

Leader—And all went to be taxed, every one in his own way.

Group—And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.)

Leader—To be taxed with Mary, his espoused wife, being great with child.

Group—And so it was, that while they were there, the days were accomplished that she should be delivered.

Leader—And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Group—And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

Leader—And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

Group—And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

Leader—For unto you is born this day in the city of David, a Saviour, which is Christ, the Lord.

Group—And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Leader—And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

Group—Glory to God in the highest, and on earth peace, good will toward men.

Leader—And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

Group—And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

Leader—And when they had seen it, they made known abroad the saying which was told them concerning the child."

Meditation—

Once again the season of Advent, with its wonder and its mystery; its simplicity and its grandeur; is with us, and instinctively our thoughts turn to Bethlehem, and the coming of the Holy Child. What magic, what fascination, is bound up with the name for all generations of men and women who have seen, in the birth of Jesus, the real fulfillment of the prophetic word! Truly, there is the spirit of magic in the air at Christmas time. There is a Divine something that we have at no other time in the whole year. Why does Christmas call to a halt the vast energies of our commerce and industry? What can we say of it, but that love is allowed to rule in the hearts of men for twenty-four hours? And, wherever love is on the throne, it gives, and gives, and ever gives. Isn't this the Christmas spirit that we are privileged to enjoy?

If we, at this Christmas Season, by our love, indulge in the habit of giving gifts, isn't it because God gave the gift of His great love? The "fulness of the time" had come, the time for the presentation of the world's most needed gift — a gift that brought new powers, and new joys, to human life.

It is significant that all those who came into contact with the Babe of Bethlehem, stayed to worship in His presence. The shepherds hurried from the fields, and, when they saw Him, they fell down in adoration. The Wise Men followed the Star, and they, too, knelt down before Him, and offered their gifts of gold, frankincense and myrrh. On that night of His coming, in the angel's adoration of the Child, there began a worship which has never ceased.

May we all, on this anniversary of His birth, go over to Bethlehem, and see this thing that has happened. Let us see Him in a new way, and in a deeper sense, as we present ourselves before Him. May this fellowship with Him inspire us all to a more dedicated service. Many great gifts of God to humanity are mediated through the help of willing people, who become partners and fellow-workers with Him. Someone has said — "The greater

the gift of God, the more He waits for the help of willing workers, offering their dedicated lives."

Let us come to Bethlehem, then, in a service of Dedication, and Candle-Lighting Ceremony. (This may be done by four members of the Auxiliary, who light their candles from a tall central candle, representing Christ, the Light of the World. The soft music of "O Little Town of Bethlehem" (No. 169) continues throughout the Ceremony.)

First Member—Lights her candle from central lighted candle, places it on the table, and reads the first verse of Hymn No. 169.

Second Member—Lights her candle in the same way and reads the second verse.

Third Member—Lights her candle and reads the third verse.

Fourth Member—Lights her candle, places it on the table, and leads the Group in singing the 4th verse — "O Holy Child of Bethlehem".

Prayer—

Gracious and Eternal God, Who came to earth so wondrously in the person of a little Child, come into our hearts at this Christmas season, that we may re-dedicate our lives to a more consecrated witness. As Thou hast said that unless we become as little children, we cannot enter Thy Kingdom, lead us in all simplicity to the place of His Nativity, that we may bow in worship, and, in our adoration, give our gifts to Thee unselfishly. We pray that Thou will bless and strengthen our Missionaries in their untiring service of love, at this Christmas Season. We praise God, and give thanks for the gift of Thy dear Son, our Saviour, Jesus Christ.

Closing Hymn — No. 171

"Hark! the herald angels sing
Glory to the new-born King,
Peace on earth, and mercy mild,
God and sinners reconciled.
Joyful, all ye nations rise;
Join the triumph of the skies;
With the angelic host proclaim,
'Christ is born in Bethlehem' "



DID YOU KNOW—

—That in Sydney, Australia, there has been set up a Committee representing every major Church body in Australia, and its special purpose is to campaign for a Christian Christmas? Members of this Committee seek to stem the materialistic attitude toward Christmas, and to restore Christ as the centre of the

Christmas observance. In addition to the promotion of a truly Christian Christmas, all the Churches will co-operate in presenting in a Sydney Park, a Christmas Pageant, which will include a Salvation Army Band; Roman Catholic School children, a combined Choir from the Protestant Churches and immigrants in national costumes.

A PRENATAL CLINIC FOR INDIAN VILLAGE WOMEN

by MISS IDA WHITE, REG. N., Mendha, India

(Miss White has served for a term in India, where she developed the mobile medical units in the northern part of the Bhil Field.)

LET US VISIT a prenatal clinic in India! We shall go to Mendha, a little village of about 500 people, in central India, which is twelve hours journey, by train, north-east of Bombay. Leaving the train in Dohad, we travel, by car or bus, twenty-four miles to Bhabra, and then three miles south to this village.

The people who live here are the Bhils — Bhil meaning “Bow”, — and they are known as the people with the bow and arrow. They are aboriginal, and their habits and customs are still quite primitive. By religion, they are animists, and have continual fear of evil spirits. Their acts of worship are to scare away these spirits, or appease them. Prenatal clinics have been held in this village for about ten years, but very few of the non-Christians have attended them. However, in the last two years, more Bhil women have been attending the clinics, and also calling on the clinic staff to deliver their babies in their homes.

It is nine o'clock in the morning, and, as we approach, we see a large group of women and children sitting on the verandah of the clinic. There may be only nine or ten patients, but each is accompanied by one or two women, or perhaps her husband, and some must bring their smallest children, as there is no one with whom to leave them. Before the clinic starts, the wonderful Gospel message is told by the Bible Woman. Then the nurse-midwife conducts a prenatal class, using flannelgraph and posters, to make her material clear to the patients. These village people cannot read or write, and have no calendar, and it is difficult to make them understand the questions which must be asked, or to get a history.

A man and woman seem very anxious to see the nurse-midwife, so they are shown in first. The husband explains that they have been to three witch doctors, and each one gave a different reason for the bulging abdomen — one said, “a growth”; one said “an evil spirit had entered the woman”; one said it was “a baby”. “Now,” said the husband, “You tell us what you think!” The woman was examined, and the Nurse explains that regular attendance at the clinic will help to assure a healthy baby. Hemoglobin and urinalysis tests are made; the nurse gives her iron and vitamin tablets,

and instructs her when to take them; and when to return to the clinic. Husband and wife are happy, quite fascinated by the clinic, and leave smiling pleasantly.

Another woman enters, with a small child of approximately fourteen months, who is still breast-fed, and she is accompanied by her mother. The child is frightened, so when the mother is to be examined, he is handed, screaming, over to the grandmother, who puts him to her breast to soothe him. The next patient who comes in tells the nurse that she put her vitamin pills on the rafter in the house, and the rats have eaten them! She promises to put the pills in her trunk the next time. Another woman comes to ask for some pills so that she could have a baby, because, after five years of childless marriage, her husband is now threatening to get another wife. The other patients are quite normal, and each is given the routine examination. The jingle of bracelets and chatter can be heard through the door, so that, of necessity, occasionally the people on the verandah must be asked to talk more quietly.

In India, Infant and Maternal mortality rates are very high. A woman who has given birth to twelve children, may have only two or three who are living. Before leaving India, on furlough, I was called to a house where a mother was in trouble, after giving birth to a baby. It was her twelfth child, but only five were living. This time, the mother died, leaving a tiny baby. In planning the clinic, the needs, and problems, of these patients must be kept in mind, and difficulties must be met. Some customs can be commended and used. For example, cross-legged sitting and squatting are a part of every-day living in India, and need not, therefore, be practiced in preparation for childbirth, as done by Canadian women. Also, Indian women usually have good posture, because they carry water from the well in containers, and any heavy load on their heads. However, the problems are great.

The people are very dependent on the land for food. When there has been no rain, or perhaps too much rain, often the corn crop has completely failed. It is known that more premature births occur among this class of people because of poor nutrition. In a panel discussion at a Nurses' Conference in India, the question was asked — "Why, of all the death rates, is so much emphasis given to infant, maternal, and child, ones?" The answer given was "Since infants, children, and women at the time of childbirth, are helpless, they are easily attacked by illness. As a result, the infant, child, and maternal, sickness and death rate becomes very sensitive indicators of the state of our Nation's health". These women and children are helpless because of poor nutrition. In the part where I lived, very few people had a cow, or water buffalo. It is difficult to buy a quart of milk a day. Rickets in children is quite common. From February to June, the

months before the rains, it is difficult to secure goats milk. Some people are vegetarians, and do not eat meat. If a clinic patient has a hemoglobin of 60%, it is considered good.

The women work very hard in their homes, and in the fields, right up to the time of confinement, and afterward are back at work, cooking the meals and caring for the other small children, the day after the baby has been born. There are health problems, too, apart from regular ante-natal care — flies, causing amoeba and bacillary dysentery; mosquitoes, bringing malaria; rats, carrying disease and destroying food; guinea worm; typhoid, from water in contaminated wells. There is no sanitation, so people walking about with bare feet may be invaded with hookworm, causing anemia. The amount of tuberculosis found in country villages is shocking. There is no registration of births and deaths — even at the present time, in the Bhil area, there is no way to secure complete information regarding family history. It is sometimes difficult to place nurses in the villages. They prefer to live in towns, or cities, and there is also a social aspect — morals are weak, and there is constant fear of thieves. Sometimes, it is possible to have a married nurse-midwife, whose husband is also employed in the Mission.

In some villages, no one has ever been in a Hospital, or to visit a medical doctor. There is usually one woman in the village — “a dai” — who is called to assist at the time of confinement. The people are accustomed to “the dai”, and the witch doctor, and would rather call them than the nurse-midwife. The thought of the Hospital to them is more terrifying than the weird, noisy, and often painful, treatment of the witch doctor. The dai and witch doctor, fearful of losing their business and means of livelihood, frighten the patients with stories about hospitals and nurse-midwives, and threaten them with what the evil spirits will do, if a nurse-midwife is called. In some parts of this area, this fear is gradually being broken down, but it is still very real in many villages. In one particular case, the nurse-midwife persuaded a family to take the patient to the Mission Hospital, where she soon became well and returned to the village. Not long afterward, another member of the family died. The village people said this was the fault of the one who went to the Hospital. The evil spirit just left her, they said, and went into the other person, and, being very angry, caused his death!

In some places, the Government of India is giving six-month Courses for Village Dais. In other places, it is necessary to have the dai go along with the nurse-midwife, so that she will be accepted by the people. As a rule, an older woman of the village goes with the nurse, when she is called to a home for a confinement. This would be so in our village, and the village dai would be the best person. These people are poor people, with scarcely

enough to eat or wear, and little or no furnishings in their homes. Therefore, the Clinic building and its furnishings should be simple. In the prenatal classroom of our clinic, the women sit on the floor, and instructions are given to the whole group — they like to do things in groups. A new patient may have her mother, or a friend, accompany her into the examining room; she may even want to see another patient being examined before she will agree to examination herself. It gives her a further feeling of security to know that other women have come for the same purpose, and are waiting in the classroom. After the class, when the actual clinic starts, one nurse can talk either with one or several patients, answering questions, or explaining again the material she has taught.

The Staff of the Clinic should include one Doctor, one visiting Public Health Nurse; one graduate Nurse-midwife; and two nurse-aid midwives. The Nurse-Midwife and one nurse-aid midwife should live in the village, so that there will always be someone there to help in an emergency, since the Hospital is twenty-four miles distant, and ten or twelve of those miles must be covered by foot, or ox-cart. There should also be a woman to chaperone the nurses, and accompany them when called for a confinement. Clinics are planned for one regular day in the week, and begin at the same time each day.

The midwife and the Bible Woman should visit each home once a month, not only to establish friendly relationships and win the trust of the people, but to encourage the non-Christian women, particularly, to attend clinic regularly. India is on the move. She is becoming very health-conscious. There are many opportunities, and it is a joy to have the privilege to share in these opportunities.



STAFF NOTE

The sympathy of the Society goes to Miss Merle McGowan in the death of her grandmother, Mrs. H. Wilberg, of Northside, Saskatchewan. Miss McGowan, recently appointed to British Guiana, went to her field in October.

Eternal Christmas

In the pure soul, although it sing or pray,
The Christ is born anew from day to day;
The life that knoweth Him shall bide apart
And keep eternal Christmas in the heart.

(Selected)

THE NEW DIRECTOR OF "ARMAGH"

Mrs. Margarete Herrig, who comes from the Brockville Presbyterian of the W.M.S., has been appointed as the new Director of "Armagh", the Presbyterian Home for Girls, at Clarkson, Ontario, where she succeeds Miss Gwen Davenport, the former Superintendent. Born in Waldheim, Germany, Mrs. Herrig has had wide experience in various phases of Social and Welfare work, and, for the past eight years, has been a case worker with the Brockville Children's Aid Society. Previous to her marriage, she taught in a Kindergarten for Pre-School Children, operated by the women of the Evangelical Lutheran Church, and, after her husband's death, took up her studies once more. Coming to Canada from Scotland, Mrs. Herrig took a Summer Course in Social Work at the University of Toronto.

(Note—*Armagh*, although not one of the W.M.S. projects, is of warm



Mrs. M. Herrig

interest to our members, as women of the Presbyterian Church of Canada, under whose auspices it is carried on. It is a part of the work of the Presbyterian Church in Canada, under the General Board of Missions and the Home Missions Division.)

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THE CAROLS OF CHRISTMAS-TIME!

by LEETA McCULLY CHERRY

THIS OLD WORLD of ours has travelled on through many a year of joy and sorrow, and the beautiful Spirit of Christmas has seen many centuries, both of happy peace and woeful strife, yet always each year it seems to come still closer, and nearer to earth, with its holy joy, and wondrous promises of love renewed. And this year, as always before, Christmas will come into its blessed place again, with merry bells and fervent good wishes, and the soul of the world will sing, with even more earnestness than ever before, the sweet old Carols, in praise of that Holy Babe who lay in the rough-hewn manger on that long-ago Christmas morn.

All throughout the world, sweet childish voices will unite as they sing these songs of long ago, for almost every nation now has learned the beauty and the meaning of the Christmas Carol. No grand oratorios, these, of difficult rhythm and training, but simple songs of the people, filled with the joy and gladness that has come to us from the very first Christmas Carol, sung in swelling chorus by the white-robed Angel Choir in the hushed stillness of the first Christmas Day:—

“Glory to God in the highest, and on earth
Peace, good will toward men.”

This, then, was the origin of the happy custom of singing Carols at Christmas-time, for, although Carols of different sorts can be traced from the time of the glory of Greece, to the decline of Roman greatness, and down into Christianity, it is only the lovely Christmas Carols that still remain fresh in the heart of the world. The others have slipped away into the oblivion of years, but the very simplicity of these pastoral airs, which are tuned so well to the hearts of the people, will surely preserve them forever. France has always been particularly rich in lovely Carols, and these “Noels” were always gay and light-hearted, with a lilting rhythm that was essentially French; but every nation has adapted the airs of her Christmas Carols to her own national mood. An old-time writer, of many years ago, has given us this quaint translation of his opinions in this regard — “The French sing; the English carol; the Germans howl; and the Italians caper”!

England, indeed, seems to have claimed the Christmas Carol for her very own, and, ever since the fifteenth century, the Christmas season in England has resounded with the loveliest of Christmas Carols each year. Long ago, when old England was the “Merrie England” of jovial days and feasting, of “nut-brown ale” and rotund mirth, every house was serenaded by those wandering bands of Waits, who have been made immortal in the pages of your Dickens. Coins were showered down upon them from the windows, for in England all was generosity and good cheer, and Open House was always kept on Christmas Day, for all who came that way. The great oaken tables groaned beneath their weight of good things, and each huge Baronial Hall extended this broad invitation:—

“All travellers, as they do pass on their way,
At gentlemen’s halls, are invited to stay,
Then come, Boys, and welcome, for Diet the chief,
Plum pudding, goose, capon, mince pies and roast beef”.

Things are done more simply now in England, but the spirit of great-hearted hospitality is still there, and many a lordly Castle is filled, as of yore with carefree merrymakers. What a deep, strong significance has gathered round that old sixteenth century Carol, as it rises, clear and solemn,

in the air once again on Christmas Day, to the ancient windows of those gray old walls which have heard its mounting strains for so many centuries past! And here, in our own land, and in all the many others, it pours forth with truer depth of feeling from earnest hearts everywhere, so that truly it becomes not merely a Carol, but a great Christmas Prayer:—

“God rest you merry, Gentlemen,
Let nothing you dismay,
For Jesus Christ, our Saviour
Was born upon this day,
To save us all from Satan’s power
When we are gone astray,
O, tidings of comfort and joy, comfort and joy,
O, tidings of comfort and joy!”

Not all the Carols of Christmastime, however, were of a purely religious order, with the little Babe of Bethlehem as their inspiration. In the sixteenth century Christmas festivities reached so gay a pace, that a Lord of Misrule was appointed and he well and truly lived up to his name. All sorts of absurd mummeries and maskings were carried-on, with bands of irrepressible Carollers singing all types of song as they paraded about in fanciful costumes. Hundreds of editions of Christmas Carols were published in the Sixteenth Century, and writers of all grades tried their hands at them. These were even peddled about the streets by their authors, but few of them have survived the years. One of these was “A Godly Hymne, or Caroll for Christmas”, in 1579; another was “Godlie Carolles, Hymnes and Spirituall Songs”, in 1580; seven years later a “Book of Carolles” was presented by Moses Powell. Even the old theologians experimented with this form of composition, and, by the Seventeenth Century, Milton, Crashaw, Ben Jonson, George Herbert and George Wither — all well-established poets — wrote splendid Carols. For sheer beauty, however, the greatest Carol writer of the Seventeenth Century, was certainly Robert Herrick.

With the death of the first King Charles, all Christmas jollities were frowned upon by the sober Commonwealth. Then came the days of the Reformation, when the people, disgusted with the carryings-on of the Lord of Misrule and his followers, who often carried their ribald nonsense even within the doors of the Churches, went to the other extreme, and absolutely forbade any sort of Christmas jollification. Indeed, an Act of Parliament was passed in 1644, forbidding either Christmas merriment or religious services, on the ground that it was a “a heathen festival”. They ordered that Christmas be kept only as a fast!

But presently Charles II came into power, and he at once re-established the good festivities of Christmas. The rigorous times passed away, and the

Carols which emerged from that time of repression came forth more joyous and more beautiful than ever. It is these same pretty old-time Carols which we sing today, when Christmas "crowns the year". Famous musicians of all times have loved these simple Carols, and even the great Bach used an old Christmas Carol as the theme of one of his loveliest organ preludes. Luther, himself, testifies that, in his youth, he sang from house to house with the Carolers of his time, and it was in the eighteenth century that Charles Wesley wrote that best known of all Carols, "Hark! The Herald Angels Sing".

Always, in France, there has been a Carol Service on Christmas Eve, in the Madelaine, in Paris; and Calvary Episcopal Church of New York City, long-ago made their Christmas Carol Service a real tradition in that City, which other Churches soon followed. Everywhere, in every City, little town, and village, at Christmastide there rises now the lovely music of these Carol Services, so worshipful and full of joyful devotion, that they bring into vivid remembrance the true meaning of this simple word — Carol — from Cantare, to sing; and Rola, an expression of joy.

* * * * *

"The Light that Shone on Bethlehem!"

Little "Bethlehem, in the land of Judah", has, in its essential being, changed very little since that Holy Night, some 2,000 years ago, when the radiant "Star of Royal Beauty Bright" stood steadfast in the heavens, high over the humble stable, to announce the birth of the Babe, who was the Saviour, Christ the Lord. This little town has always been a sacred place. David's early home was there, and it was the setting for the story of Ruth. In the seventh Century, through their many wars, both the Persians and the Arabs spared the walled town of Bethlehem, and, later in history, the people of Bethlehem, themselves asked the Crusaders to occupy their town. One hundred years later, the Muslims seized Bethlehem, but in 1244, they restored it, by treaty, to the Christians. In 1917, the immediate territory around Bethlehem was redeemed from Turkish rule, and made a British Mandated Territory.

"Here was born, Jesus Christ, of the Virgin Mary", these are the words carved in Latin — "Hic de Virgine Maria, Jesus Christus Natus Est" — over the hallowed Grotto, in the famous Church of the Nativity, and, on the floor, where once the Manger stood, now always shines a radiant Star. The Basilica of the Church is in charge of the Greek Church, but the Manger, itself, is in care of all Christian Churches jointly. Many different Worship Services are held there at the sacred time of Christmas. A steady stream of pilgrims and tourists always fills the narrow streets, and the special dress worn by the women of Bethlehem, historic and colourful, fits in well with the ancient architecture. (L. M. C.)

CHINESE SUNDAY SCHOOLS, VANCOUVER, B.C.

by MISS RUTH A. YEANDLE

Superintendent of the Chinese Kindergarten, Vancouver, B.C.

A YOUNG MAN was being conducted around the Chinese Presbyterian Sunday School in Vancouver. His guide remarked apologetically, "Isn't it a hubbub?" "Yes," he replied, "But it is a happy hubbub!" And a happy hubbub it is, with nearly 150 pupils, and 17 teachers and officers, crammed into the sanctuary of the small Chinese Church, which was built to hold 100. To add to the commotion, on the other side of a board partition, about 60 kindergarten children, with their teachers and pianist, were singing God's praises enthusiastically.

An attempt has been made to synchronize the programmes, but this is difficult, because of the difference in attention span. So while prayer is being offered on one side of the wall, sixty little voices may be singing, "Only a boy named David", heartily on the other side.

Fortunately silence is not absolutely essential to realizing God's presence. I don't suppose the stable was exactly noiseless, on that night of nights when the Lord of Glory took upon Himself the form of a man and became one of us. We do trust that the large number of children who attend the Sunday School

regularly will meet their Saviour there, in spite of hubbub and commotion.

You may ask, do all the Chinese children in this large city attend the Chinese Presbyterian Sunday School? The answer is, by no means! Do they then attend other schools? We should like to think so, but, alas, too many are like Patsy, who answered our ring of her doorbell one day. She is a charming child of about ten years. "Patsy, do you go to Sunday School?" we asked her. "No," was her unhappy response. "Do you have a Bible?" Again the reply was, "No".

There are many boys and girls like Patsy. Last year an effort was made to reach some of these, through mid-week groups. We had four in widely scattered areas. Through them, about forty or fifty children were brought under the sound of the Gospel. But to carry on such a work effectively we need more leaders. The children are there; most of them like to come to the clubs. But where are the people who, being convinced that the message brought by the angels long ago is the message that is needed today, are willing to make a small sacrifice for

the sake of the Gospel? There is a blessing in it, for even a cup of cold water given to a child in the name of the Lord Jesus.

We should like to invite all the Chinese children in Vancouver to our Sunday School but — remember the happy hubbub? The cause of the hubbub is too much, in too little space. There is just “no room in the inn!” What is needed here is an education building. Right now three classes meet in the Manse; one meets

outside, in the kindergarten bus; seven meet in the church, and six in the gymnasium. The others meet in small, unheated, classrooms. It is often difficult to be heard, but the Lord is with us, and He is able to manifest Himself in the most unlikely places. Several members of the staff have grown up in this very Sunday School. We are very thankful for all God’s blessings, and we look to Him to provide for the needs of all His little ones.

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In Remembrance

Donna Ann Sheridan	Knox C.G.I.T., Carberry	Brandon
Mrs. G. S. Welch	St. Matthew's, Toronto	East Toronto
Miss Catherine Fairley	Calvin, Toronto	East Toronto
Miss Bertha Montgomery	Knox, Crysler	Glengarry
Mrs. John Small	Gale, Elmira	Guelph
Mrs. Ada Near	Knox, Acton	Guelph
Mrs. Annie McLellan	Knox, Acton	Guelph
Mrs. W. D. Smith	First Presbyterian, Seaforth	Huron
Mrs. Jean Houison	Maisonneuve Presbyterian	Montreal
Mrs. James McKitterick	St. Andrew's, Hillsburg	Orangeville
Mrs. Louise Reid	St. Andrew's, Tisdale	Prince Albert
Mrs. James Dickey	St. Andrew's, Hastings	Peterborough
Miss Marion MacMorine	St. Andrew's, Upper Melbourne	Quebec
Mrs. Ellenor Merrick	St. Andrew's, Olds	Red Deer
Mrs. Harry Anderson	St. Andrew's, Strathroy	Sarnia
Mrs. Alex M. Davidson	Burns, Milverton	Stratford
Mrs. James Hamilton	Parkdale, Toronto	West Toronto
Miss Mae McClure	Norval Presbyterian	West Toronto
Mrs. A. G. Milne	St. Andrew's, Port Credit	West Toronto
Mrs. Robert Port	St. Andrew's, King City	West Toronto
Mrs. R. J. Brown	St. Andrew's, Humber Heights	West Toronto
Mrs. David A. MacGregor	Vancouver Heights, Burnaby	Westminster
Miss Winnifred May Francis	St. Columba, Vancouver	Westminster
Mrs. Liliias Nairn	St. Aidens, New Westminster	Westminster
Mrs. Herbert N. Simpson	Buchanan, Vancouver	Westminster

PRESBYTERIAN W.M.S. TRAINING CENTRES 1961

by LOUISE A. REITH, M.A.

JULY, 1961, saw a total of 113 women, representing 35 Presbyterian, participating in W.M.S. Training Centres, either in Belleville, Ontario, or in Edmonton, Alberta. Those at the Training Centres represented Synodical and Presbyterian Officers; Officers, and members of Adult groups; Synodical and Presbyterian Secretaries for Adult, Girls', and Children's groups; and the leaders of Girls' and Children's groups. Those who were privileged to be leaders at the Training Centres were cheered and encouraged by the calibre of the women who attended, and by their desire and concern to take home all the help and information they could.

Leadership and study groups

All Departments of the Society co-operated in preparing for, and carrying out, the programme of the Training Centres.

The staffs of the Treasurer's and Publications Departments assisted in the work necessary before and after the Training Centres. Representatives of the National, Overseas, and Organization staffs as well as the Directors participated in the workshops, and general sessions at the Centres. All enjoyed the fellowship of planning and working together, with the common purpose of promoting the work for which the

Women's Missionary Society is responsible.

In addition to the staff members we are grateful to the members of Council Executive who gave leadership at the Training Centres. This we know was much appreciated by those attending.

The following are those who shared in leadership at the Training Centres:

Belleville

Bible Study Leader — Miss Margaret Kennedy

Evening Worship — Mrs. A. S. Curr

Workshops

Synodical and Presbyterian Officers —

Mrs. A. S. Curr

Miss L. Reith

Adult Group Delegates —

Miss Clare Hanes

Miss Verna Coghlin

Girls' Presbyterian Officers and Leaders —

Mrs. D. Millar

Miss Ruby Walker

Children's Presbyterian Officers and Leaders —

Miss Ada Adams

Interest Groups

1. National Missions —

Miss Frieda Matthews

- Miss Margaret Near
- Miss F. Goertzen
- 2. Overseas Missions —
 - Miss Mary Whale
 - Miss Irene Stringer
 - Miss Margaret Kennedy
- 3. Use of Visual Materials —
 - Miss Ada Adams
- Visitors for a day — Mr. and Mrs.
 - S. T. Robinson, Cecilia Jeffrey
 School
- Office Secretary — Miss Valerie Dunn

Edmonton

- Bible Study Leader —
 - Miss Margaret Kennedy
- Evening Worship —
 - Miss Ellen V. Haw
- Workshops—
- Synodical and Presbyterial Officers —
 - Miss Margaret Boyd
 - Miss Ellen V. Haw
 - Miss Louise Reith
- Adult Group Delegates —
 - Miss Dorothy Keller
 - Miss Louise Reith
- Girls' Presbyterial Officers and Leaders —
 - Miss May Nutt
 - Miss Ellen Douglas
- Children's Presbyterial Officers and Leaders —
 - Miss Ada Adams
- Interest Groups —
- 1. National Missions —
 - Miss Frieda Matthews
 - Miss Ellen Douglas
 - Miss Lillian Reay

- 2. Overseas Missions —
 - Miss Mary Whale
 - Miss Margaret Kennedy
 - Miss Ida White
- 3. Use of Visual Materials —
 - Miss Ada Adams

To all who participated in the Training Centres, the Gospel according to St. John will have deeper meaning, as they recall the truths discovered there under the leadership of Miss Margaret Kennedy. These truths, discovered both from Miss Kennedy's explanations and as, in small groups, the women sought answers to questions given to them for consideration, should have permanent influence in each one's life. It meant a great deal to have a member of the staff of the Women's Missionary Society lead in this important part of the Training Centre programme.

All who attended the Training Centres participated in discussions related to the Bible Study. Real thought was given to present-day problems confronting workers in Canada and Overseas. The findings from these discussion groups were shared by the use of various methods which could be used by local groups. There was every indication that those who thought so seriously about the questions raised at the Training Centres would continue to think about them, and get others doing the same when they returned home.

The help given, and the interest shown by ministers and church people in Belleville and Edmonton,

was appreciated by all responsible for carrying out and participating in the Training Centres.

It is hoped that, as more and more women of the Church have had the opportunity of coming to-

gether in Christian fellowship for study and work at such Training Centres, interest in, and concern for, the Mission of the Church in the world, will increase as their enthusiasm spreads.

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ORGANIZATION

STAFF NEWS



Miss Lois Powrie

THE ORGANIZATION DEPARTMENT is happy to welcome Miss Lois Powrie to the staff of Regional Secretaries of the Women's Missionary Society, W.D., and of the Board of Christian Education. Miss Powrie joined the staff on September 1st and officially took up her duties in the Synod of Montreal and Ottawa the beginning of November.

Miss Powrie graduated from the Presbyterian Missionary and Deaconess Training School in 1959. She received her public and high school education in the city of Toronto. Before taking her training at the Missionary and Deaconess Training School, she was active in the choir and in Girls' Work in her home Church, Riverdale, and in Girls' Work throughout the city of Toronto. While in training, her summer work took her to Montreal and Vancouver. After graduation, she served as Deaconess in Victoria Presbyterian Church, Toronto, then for a time as Girls' Work Secretary for the Toronto Religious Education Council; just before joining the Regional Staff she was a staff secretary at the Y.W.C.A. in Peterborough, Ontario. We are sure Miss Powrie's interest, training, and experience, will prove most valuable in her work as a Regional Secretary.



Books you'll like!

Reviewed by LEETA McCULLY CHERRY

All good suggestions for Christmas Giving!

BECAUSE a good book is always a truly worth-while gift, and there are so very many of us who not only delight in choosing and giving such a well-chosen Christmas-gift, but rejoice equally when such a gift is found among our own personal Christmas parcels, this month I want to tell you of some splendid books, which I have myself enjoyed, and which I can thoroughly recommend for many types of readers. I shall not really "review" these, in the full sense of the word, but just tell you a little about each one — enough to reveal what each is about, and to assure you that you will make no mistake in choosing any one of these — always giving due consideration, of course to the age, and the likings, of the person to whom the book will go! All may be ordered through the Publications Department.

"Three Against The Wilderness", is a true story and a thrilling one, written by Eric Collier. In this good Canadian book, one lives with these fine Canadians who take up land in British Columbia, far from both neighbours and conveniences, and succeed in creating, after the devastation of a terrible forest fire, not only a home and family circle of their own, but a wonderful new land about them, rich in wild life, and a sanctuary of great value and interest. These are modern pioneers, and there is strength, courage, and adventure in every page. Price \$5.50.

"Angel of Hudson Bay", by William Ashley Anderson, is another story of pioneering — inspiring, heart-warming, and true — but this pioneering began almost 50 years ago, when Maud Watt, a young bride of 18, left her home in Quebec, with her Scotch husband who was Hudson's Bay Factor at the lonely Hudson's Bay Outpost of Fort Chimo, on Ungava Bay. This book tells of the experiences of those years, and the accomplishments, which were, and are to this day, looked upon as "all in the day's work", by this remarkable woman. With her husband, she pioneered a new route across the Arctic for overland supplies, taking her two children, aged three and five, and, with two Indian drivers, travelling overland for a month. Mr. and Mrs. Watt are now recognized as responsible for restoring the beaver trade to Hudson Bay, and thus saving the Cree Indians from extinction by ensuring economic security for them. She triumphed over isolation, official

indifference, and wild northern winters, living every day to the full, and becoming really one with the people and the surroundings. At Rupert House, the Northern Quebec Beaver Reserve, which is her home, after the death of her husband, she became the first woman Warden of Rupert House, in Quebec, and probably the first woman in Canada to receive such an appointment. Besides her own two children, she adopted and brought up four Cree children, and is now the proud Grandmother of 29. A remarkable woman, and a remarkable book. — Price — \$4.95.

Altogether different is **“One Man and His Dog”**, by Anthony Richardson. This is another true story, for this wonderful dog, Antis, was rescued, by a little group of six Czech soldiers, after a hazardous battle in the last war, when these heroic men managed to cross the German lines, to become the first Czech unit in the French Air Force. Jan was the one who rescued the terrified Alsatian pup, Antis, and man and dog became inseparable friends for 13 years. In spite of army regulations, Antis, never left his master, and the story of those war-time experiences is an epic. Amazingly, the dog survived them all, and became almost unbelievably intelligent. He was several times wounded in battle, but it was not until 1949, when he was nine years old that his story became known, and then he was decorated by Field Marshal Wavell, with the Dickin Medal, known as the V. C. for animals. — Price—\$3.50. Different again, and filled with the beauty, background, and interest of the four Atlantic provinces, is **“These Are The Maritimes”**, by Will R. Bird, the well-known Canadian writer of Halifax, Nova Scotia. This is a most informative and entertaining book, filled with local lore and atmosphere. There are some 30 photos, too. — Price — \$4.50.

“Make A Joyful Sound”, by Helen E. Waite, is the interesting life story of Alexander Graham Bell, and his wife Mabel, who was deaf for so many years, and to whom he was utterly devoted. The Author has had access to family records, never before made available, and has presented a warm and appealing story. Price — \$4.50. Another outstanding biography is **“Worthy”**, the life-history of a most remarkable, and probably the best known, soldier of Canada, a man of intrepid courage, whose whole life, both in and out of the army, was packed to the brim with exciting and almost incredible experiences — all of which really happened and were lived. The book is written by his wife, Larry Worthington, and, although her husband strongly objected to its chronicling of what he considered just the sort of things any regular man would do under similar circumstances, Mrs. Worthington, has given a very accurate and convincing picture of a most outstanding man. Well known to any who served in the First and Second World Wars, this interesting story about Major-General F. F. Worthington, C.B., M.C., M.M. would be a splendid gift for any man. Price — \$5.00. So, would be **“Hockey**

Night In Canada", by Foster Hewitt — the story of big-time hockey from its beginning, to the Toronto Maple Leafs and the present! This costs \$3.95.

"The Red Serge" — by Harwood Steele, is the thrilling story of the Royal Canadian Mounted Police, and, with its accurate historical background, and plenty of high adventure and colour, is wonderful reading. Price — \$4.50. For younger readers, maybe 10 to 15 years, here are four well-written and fascinating Canadian books — **"Ian of Red River"**, by Ragnhildur Guttormsson, — the story of Ian McLeod and his father, Angus, who came with the first boatload of Selkirk Settlers to the Red River settlement near Winnipeg. Eleven-year-old Ian, and his friend, Don, faced many hard experiences and dangers in those troubled days, and while some of the book is fictional, the historical setting and many of the characters are factual and accurate. Interesting and also educational — Price \$3.25. **"Battle For The Rock"**, by Joseph Schull is the story of Wolfe and Montcalm, the two generals who died on the battlefield in the dramatic struggle for Quebec. Illustrated in colour. — Price — \$2.50. **"The Queen's Cowboy"**, by Henry Wood, is a story about the great and famous Mountie, James Macleod, who, by his wise and herculean efforts succeeded in winning-over the Indians of the new West to peace with the White Man. — Price — \$2.50. Then there is **"Drummer Boy for Montcalm"** — by Wilma Pitchford Hays. Factual and excitingly adventurous, this is the story of 12-year-old Peter Demo, who stowed away on one of Colonel Bougainville's ships, in the summer of 1759, with a cargo of reinforcements for the citadel of the New World; survived the fall of Quebec, and the life of a courier de bois, and lived to the amazing age of 112 years. A splendid book — Price \$2.75.

* * * * *

And It Came To Pass In Bethlehem

And this is how it was that night—
the Star

A molten blaze across the midnight
sky:

The muted angel voices from afar:
The world awaiting one small baby's
cry.

The three on eager feet, in haste to
bring

Their treasures to the new-born son
of God:

The Child whose first-drawn breath
proclaimed Him King:

And Joseph kneeling humble on the
sod.

The gentle beasts compassionate and
wise,

Looking upon the Mother and her
Son:

At Mary with the glory in her eyes,
And in her arms the Babe—the Holy
One.

And this is how it was, that night on
earth,

That wondrous night — the night of
Jesus' birth.

J. P. Wolf

LETTER FROM BHANMATI

by RUTH MacDONALD

(A British Guiana teenager writes about her Christmas preparations to a friend in Canada)

Georgetown, British Guiana.

Dear Linda:—

Thank goodness the rains finally started yesterday! It rained steadily all day and night. This morning some of the streets are flooded, but it will soon dry up, and now I'll really feel that Christmas will be here soon.

Mother has almost finished what you would call 'spring cleaning' and we've made new curtains for the gallery. She wants me to help with the Christmas cards. We have two deadlines for sending out cards — one for our friends far away, and another for our local mail. The cards for Overseas have to be ready for early November. Most of the cards in the shops have been imported from England and Canada, and there are always lots of them with snow scenes. Here in British Guiana our gardens are a riot of colour because of the Christmas rains, and the closest thing we have to the Christmas card scenes are our poinsettia bushes in full bloom! In the last few years, we've had a few locally-produced cards which are lovely, but expensive. We don't worry so much about the cards for our friends here. It's rather nice to open cards when you get home for lunch, and find a nice snow scene in front of you, even

if the temperature is about 90 in the shade!

I haven't started my Christmas shopping yet. I've been in to town twice, and there are so many things I'd like to buy that I just can't make up my mind. We keep seeing new decorations for our artificial tree (we don't have any spruce or pine here), and yet we want to use our old ones too.

I don't know how I'm going to get through Christmas week. On the 22nd my form is going out on a 'tramp'. We've hired a steel band and we are going to wear gypsy costumes. The band will lead us through the streets, and, as we go along, many people will probably join us. Sometimes a "tramp" lasts for two or three hours, and we have a lot of fun. We'll collect money along the way — for the Red Cross this year.

Maybe I'd better say a little bit more about the steel band. The instruments are made out of oil drums. The drums are cut down so that there are a variety of sizes, and the tops are tuned, filed to different thicknesses to produce a scale of notes. The music is very quick and flowing, and sounds rather like a big, whispering xylophone.

On the 23rd the Y.P.S. are going Carol Singing. We will go to the homes of all the shut-in members of our congregation. Last year we all rode bicycles. This year we're going to hire a dray. The plodding mule is the closest thing we can get to reindeer!

The 24th at Sunday School will be fun. The children will have their special Christmas programme, and at the end there will be the Christmas tree with a gift for everyone. I'm helping to make up their bags of sweets and nuts. On Christmas Eve we deliver gifts to our friends. Since we're generally offered some Christmas goodies at each calling-place we don't need much dinner!

Christmas Day starts with a special service at our Church. It's especially nice, because many friends, who have been away, are at home, and there is always a lot of chatter on the Church lawn after the service. When we get home we'll open our presents, and then sit down to our turkey dinner. There'll be mountains of rice and 'dhal poorie'. But do you know what I mean by 'dhal poorie'? Ordinarily, my family uses a lot of roti, and a Canadian friend here tells me that it is something like what you call pancakes. On special occasions, we add split peas to the recipe, and this is what we call 'dhal poorie'. Then there will be ice apples and grapes from other countries. Our ice apples usually come from Canada. Our country is sometimes called the 'land of six nations'. At Christmas

time, each nation contributes different good things to eat, and we enjoy them all when we visit with our friends.

On Boxing Day my form is going to have a picnic at Atkinson Field. It used to be an American Air Base, but now it's our airport, and there's lots of space for picnic grounds. Sometimes we use the swimming pool out there, but this time we've decided on the creek, in a nice clearing in the jungle.

Our Christmas here is rather confusing, because our non-Christian friends celebrate the holiday as much as we do. We exchange gifts and cards with them, and they give just as many parties as we do. And yet they don't join us in the most important part of it at all. It's a festival time for everyone, but it's such a special time for Christians, isn't it? We talk about it sometimes at school. Some of our non-Christian friends say that if we have to think about religion at Christmas time it must take a lot of the fun out of it. But it would all seem pretty empty without God's love and our worship, wouldn't it?

I'm not sure whether you know that most East Indians in British Guiana are non-Christians. My own family is Christian, but most of my aunts and uncles are Hindus. Sometimes I feel as though I belong to a very small group of people, but then at Christmas-time I think of the thousands of people throughout the world who have a special gladness in their hearts, because they are

celebrating the birth of Christ. When I'm out carolling with my friends I feel very close to them, and to God. The stars are so big and so bright that Bethlehem doesn't seem thousands of miles away, and time seems almost to have stood still.

And now I have run out of time!
Please write again soon.

Merry Christmas,

Love, Bhanmati.

(NOTE: *Ruth MacDonald is the former Ruth Elder, whose parents, Rev. J. C. and Mrs. Elder were missionaries in British Guiana for many years. She is a graduate of Ewart College (the Presbyterian Missionary and Deaconess Training School) and is married to Rev. Alex MacDonald. Mr. and Mrs. MacDonald have served as missionaries in British Guiana since 1955.*)



With Christmas Plans In Mind!

ARE YOU STARTING now to think about all those important "little" Christmas Gifts, which you so delight in giving at the Christmas-tide? About something, nice and inexpensive, for each child of your Sunday School Class; your Mission Band, Explorers, Children-of-the-Church, and C.G.I.T. Groups; for the little folk of your own circle of family and friends; for those who are far-away, and those who live "close beside"? What could be better, or more precious to the recipient than a book? So very often this is the most perfect answer for such as these — something sure to be treasured, and coming well within the bounds of "extra gifts"! Let me tell you about a few of the splendid little books, which are available through our Publications Department.

For the Little Folk, there are three fine little books, beautifully illustrated, and costing but 15c each:—"My First Story of Jesus"; "Prayers For Children"; "God's Gifts to Me"; and "Loving God" — a book of children's Devotions. Especially to interest, and keep small hands busy, are — Dot-to-Dot, and nice Colouring Books at 25c each; also Stick-On-Art, at 35c, which is both educational and amusing. The "Around The World" Picture Books, which I have mentioned before, are very worthwhile gifts, and excellent value at \$1.25, since they make a lasting, treasured possession. The Bible Hero Series make excellent individual gifts for class-children, or, given the complete series, would make a valuable little Library for any child. These cost 15c apiece, are nicely illustrated in colour, and are well-told stories that never grow old — Moses; Daniel; Peter; David; Paul; Joseph; Women of the Bible; and The Story of Jesus from His birth to the Resurrection.

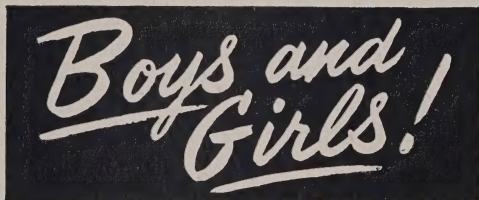
All the following books are available at fifty cents each, and every one

is outstanding value, attractively illustrated, and splendidly prepared for young readers. Any of these would be welcome gifts indeed. These are — “Saying My Prayers”, small prayer poems; “Baby Jesus A. B. C. Book”; “Bible Primer”; “Bible 1, 2, 3’s”; “Sing a Bible Story”, songs, pictures and finger plays; “My Bible Dictionary”; “Seek and Find Bible Fun”; “Seek and Find Bible Adventures”; “The Bible A. B. C. Book”; and a lovely “Child’s Life of Jesus”.

For somewhat older children, any of the following books would be well appreciated, and enjoyed, and they are a real find for those “extras”, which doting Grandmothers and Aunts love to tuck into Christmas stockings, or, for that matter, to have on hand when the children come to visit. These, too, cost fifty cents each, and are really of remarkable value and attractiveness — “Bible Character Jewels”; “Fireside Tales”; “Sunny Hour Stories”; “Story Time”; “A Hive of Busy Bees”; “Bedtime Stories”; “The Story of Jesus”, retold from the Gospels; and “Stories of Jesus”, a good collection of 26 well-told stories of Jesus and His life on earth.

(L. M. C.)

* * * * *



NO ROOM!

by FRANCES D. NUGENT

“AUNT MARY, you promised to tell us a Christmas story about British Guiana, today,” said Stevie.

“You didn’t forget, did you?” asked Marjie.

“No, I didn’t forget,” laughed Aunt Mary, as she looked around at her C.O.C. and Explorer friends. “Today, I’m going to tell you about Peter. He lives in a village on the seacoast not far from a city called Georgetown.

Peter is an East Indian. Long ago his relatives came to British Guiana to work in the sugar plantations. None of them had heard about Jesus. They had been Hindus back home in India. They were Hindus in their new home in British Guiana. They worshipped and made offerings to idols made of wood and stone. They did not know about the one, loving God, or of His Son, Jesus. That is, grandmother and

grandfather did not know. Mother and Father did not know, either. But, Peter knew. He had come to love Him from what he had heard and learned at the mission school.

He had tried so hard to tell Father about Him. Each time, Father said, 'No, there is no room for Him here. You must not listen to the missionaries or to your friends at the school. You go to school to learn to read and write. That is enough.'

Peter sat on the bottom step of his house. He was thinking. Christmas was just a few days off. Tonight, the boys and girls from the school were going to sing carols in the village. They were going to give out papers with stories of Jesus on them, too. They had asked Peter to join them. Would Father let him go, he wondered? He had asked him several times already. Father had said nothing.

Peter loved to sing. He loved the stories, too. How he wished he could share them with Father and Mother, and little sister, Ruby. He thought about the story he had read only yesterday — the one about Mary and Joseph looking for a place to stay in Bethlehem, and everyone saying, 'No room! No room!' Finally they were given a corner in a stable.

Father is like the innkeepers in Bethlehem so long as he says, 'No room! No room!'

'Help! Help!' Suddenly, Peter jumped. What was wrong? 'Help! Help!' he heard again. It was Lila,

Ruby's friend who lived across the road. 'Help!' screamed Lila again.

'What is it?' called Mother from the doorway.

'It's Lila's house,' called Peter as he ran across the street. 'It's on fire — and Lila is inside alone!'

Several people from the village came running, too. 'Poor Lila,' they said. 'We cannot help her!'

'But we must,' said Peter, as he ran to the water-filled ditch at the side of the road. In a flash he dipped his shirt in the water. Then holding it to his face so he could breathe in the midst of the smoke, he ran up the stairs. 'I'm coming, Lila,' he called. 'Be brave!'

'No, Peter! No!' called a man. It was Father. Peter knew his voice, but he kept running. Lila was in the house. He must help her.

'Lila,' he called. 'Where are you?' There was no answer. 'Lila?' — still no answer. Then, he heard a groan. She is still here, he thought. But, where? Then, he heard it again. 'In that corner,' he said. Feeling his way through the smoke in the direction of the sound he finally touched something. It was Lila. Quickly, he picked her up and carried her to the door. Half walking, half falling down the stairs, he felt someone lift Lila from his arms. He felt himself lifted too, and carried away from the smoke. How good it was to breathe fresh air again!

'Why, Peter? Why did you do it?' It was Father talking. The fire was out. Lila and her mother and father and two brothers were staying at

Peter's house for the night. Already, he could hear his friends singing their Christmas carols as they came along the road, closer and closer to his house.

Peter looked at his family and friends. 'Have you forgotten?' he asked. 'I am a Christian. I knew God would protect me. I knew He would help me to do what I had to do.'

'On the very first Christmas, Father, God gave His only Son, Jesus, to the world. He taught that love is not just on the outside. Love is inside, too — deep, deep, inside! It is so deep that His followers must be ready to give themselves if necessary in helping others — just like He did.'

Father shook his head. 'I do not understand all this, Peter,' he said.

'But I want to understand it. For a long time I have been saying there is no room for Jesus here. I have been wrong. There is room. You have taught us much. We want to learn more. Ask your missionary friend to come and teach us. Now, go! Join your friends. Tell all in the village of Jesus.'

Peter stood up. 'Thank you, Father,' he said softly. And then, happily, he went out to join his friends as they sang —

Joy to the world! the Lord is come:

Let earth receive her King."

(Leaders: Teach your children some new carols this Christmas. Plan to share them with others. Pages 85-96 in 'THE WHOLE WORLD SINGING' have some delightful carols from other lands.)



CHRISTMAS EVE

by Catherine Parmenter

Pine-crowned hills against the sky,
Kneeling low to pray;
Friendly, lamp-lit villages
Along the snowbound way;
Myriads of silver stars
Gleaming softly bright . . .
Little King of Bethlehem,
I see Thy star tonight!

Fragrant wreaths and candle glow
In a city street;
Songs of Christmas carolers
High and clear and sweet—
Echoes of the angel host,
With wings of shining white . . .
Little King of Israel,
I hear Thy song tonight!

Peace on earth, good will to men—
Oh, dim and holy light! . . .
Little King of all the world,
I share Thy dream tonight!

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THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. J. HOGG,
639 MOSS STREET,
VICTORIA, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL — In the absence of the President, Mrs. G. McNeill, Vice-President Mrs. D. A. MacDonald presided at the meeting of the W. M. S. Auxiliary of St. Andrew's Presbyterian Church, *Victoria*, in the Social Suite of the Kirk Hall. Miss Winnifred Ripley, Deaconess, was Guest Speaker, on the theme "Into All The World Together," when she stressed the three phrases, — "Unity, Witness, and Service", and also spoke about the World Council of Churches Meeting in *New Delhi, India*.

At the combined Meeting of the Evening W. M. S. Auxiliary of St. Andrew's, *Victoria*, and the Executive of Victoria Presbyterial, held in the Kirk Hall of the Church, President, Miss E. Taylor presided, and Miss Gertrude Scott conducted the Worship Service. Miss Taylor reported the W.M.S. Training Centre at *Edmonton*, after which Mrs. J. L. W. McLean, Presbyterial President, took the Chair. Miss Mary Clay, on behalf of the Auxiliary, presented a Life Membership Certificate to Miss Taylor; Mrs. McLean presented the W.M.S. Pin; and Mrs. D. A. MacDonald, on behalf of the Senior W.M.S. Auxiliary, presented a Hymn Book, with music.

The prayers and good wishes of all the members go with Miss Taylor, Reg.N., who leaves to attend Ewart College, *Toronto*, before going Overseas as a Missionary Nurse.

WESTMINSTER PRESBYTERIAL—The Marie Douglas Evening Auxiliary of Gordon Presbyterian Church, *Edmonds*, held a "Shower of Gifts" for the children and teen-agers of the Cecilia Jeffrey Indian School, at *Kenora*, Manitoba. A box of lightweight clothing for *Hong Kong* was sent to Miss Yeandle, and another box is planned. Two layettes went to Mrs. Dickson, in *Formosa*.

ALBERTA

MISS C. G. HILLOCKS
729A-14TH AVE. S.W.
CALGARY, ALBERTA
PRESS SECRETARY

CALGARY PRESBYTERIAL — The Elizabeth Rae Evening Auxiliary of the W. M. S. of Grace Presbyterian Church, *Calgary*, started the Fall season, with a Pot-Luck Supper, after which the regular Meeting was held. Miss Murdene McIvor, former member of the Auxiliary, and Missionary on furlough from *Haiti*, was Guest Speaker. Illustrating her address with slides showing the country, the people, and their way of living, she told of her work there as a teacher.

Following the meeting of the Senior W. M. S. Auxiliary of St.

Giles Presbyterian Church, *Calgary*, a Birthday Party honoured Mrs. H. M. McLaglan, on her 80th birthday. She was presented with a beautifully-decorated Birthday Cake as a mark of the love and esteem of the members.

Calgary Presbyterial was in charge this year of Camp Kannawan, the Annual Women's Week-End Camp held at *Sylvan Lake, Alberta*, when 61 women attended from various parts of the Province, Mrs. M. McCallum was Camp Director, and the theme was "Jesus Christ, the Light of the World". Miss Lola Paul, *Calgary*, conducted Opening Devotions, and Miss Margaret McLagan led the Sing-Song. Saturday morning, the Swedish Method of Bible Study was conducted outdoors, and in the afternoon, Mrs. L. Caspell, of *Calgary*, gave an illustrated address on her recent trip to *Formosa*. In the evening, a Panel discussion on the Council Meeting at *Stratford* was held, in which interesting impressions were given by Mrs. Isabel Anderson, Mrs. Margaret McHargue, Miss Shirley Scott, Miss Molly Harback, and Miss Mary Kirker. Singing around the campfire by the lake, and a skit, done by each cabin, completed the evening.

At the Outdoor Worship Service, on Sunday morning, Miss Hilda Blackwell gave an inspiring message, and the Choir sang. The offering from this Worship Service was sent to Ewart College, *Toronto*. After lunch, Miss Molly Harback, of *Edmonton*, gave the closing message.

Next year's Camp will be under the direction of *Edmonton* Presbyterial. EDMONTON PRESBYTERIAL — A successful Strawberry Tea, the first ever held by this Presbyterial, was held at the home of Mr. and Mrs. Alex Campbell, and the proceeds were forwarded to the W. M. S. Treasurer for the Anniversary Projects. Guests were welcomed by the hostess, Mrs. Campbell; Mrs. G. O. Milson, Mrs. H. B. Wallace, and Miss M. Harback. Members of the Executive, and of various W. M. S. Groups throughout the City, also assisted.

PEACE RIVER PRESBYTERIAL — The Last Lake Ladies Aid Group of *Brownville, Alberta*, has undertaken the education of a *Formosan* girl. With only nine members, and \$75.00 the amount which is required, this Group has undertaken a large responsibility, but already two-thirds of the amount has been sent, and before the end of the year, the final amount will be completed.

SASKATCHEWAN

MRS. JOHN HETTEL
1416 TAYLOR DRIVE
SWIFT CURRENT, SASK.
PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL — The Afternoon W. M. S. Auxiliary of St. Andrew's Presbyterian Church, *Tisdale*, has lost their oldest member, both of the Church and the Auxiliary, in the recent death of Mrs. Louise Reid, who was 92 years old. She had been a Life Member since 1936.

REGINA PRESBYTERIAL — The W. M. S. Auxiliary of St. Andrew's Presbyterian Church, *Stoughton*, held an Open Meeting at the home of Mrs. Hathaway, in honour of her 92nd Birthday. Mrs. R. Ryalls, First Vice-President, presided and Mr. Bouey, Mrs. Hathaway's son-in-law, conducted the Worship Service, assisted by the Student Minister, Mr. Mulchey. Congratulations were presented by Miss Brigham and Mr. Bouey, followed by the presentation of a gift to Mrs. Hathaway, given by Mrs. Donnelly on behalf of the Auxiliary. At the close of the meeting 32 guests enjoyed refreshments together, and a time of social fellowship.

The W. M. S. Auxiliary of St. Andrew's Presbyterian Church, *Stoughton*, has suffered a sad loss in the death of Mrs. D. W. Sangster (Marian Phyllis) in her 42nd year. Mrs. Sangster has held various offices in the Auxiliary as well as on the Executive of *Regina* Presbyterian, and, at the time of her death was Convener of the Anniversary Committee, and the Presbyterian Historian. Sympathy is extended to her family and friends.

SASKATOON PRESBYTERIAL — This Presbyterian held the Annual Rally in the new St. Andrew's Presbyterian Church, *North Battleford*. The Rev. D. Burton Isaac conducted the Opening Worship Service, and Miss Margaret Boyd conducted a Workshop on "Promotion of Our Work". The organization of two new Adult Groups in Calvin Pres-

byterian Church, *Saskatoon*, was reported, and plans were made for a Leadership Training event in the near future. The Rev. Malcolm Muth, gave the closing message.

Miss Merle McGowan, Missionary Designate to *British Guiana*, spoke at the Evening Service in Parkview Presbyterian Church, *Saskatoon*, and a Reception followed in the Lower Hall, where friends met Miss McGowan and wished her well in her new field of service. She is a former member of this Church.

The W. M. S. Auxiliary of St. Andrew's Presbyterian Church, *Saskatoon*, held a Joint Meeting with the Afternoon W. M. S. Group, in Calvin Presbyterian Church, with the members of St. Andrew's Auxiliary conducting the Meeting. The purpose of this Meeting was to encourage this newly-formed Group.

The C. G. I. T. Group of *Rosetown*, reports having Mrs. Lex Rutherford, a former teacher in *Nigeria*, as the Guest Speaker at their Mother-and-Daughter Banquet, at which there was, also, an interesting display of *Nigerian* Articles. Four girls graduated from the Explorers to the C. G. I. T. at the Morning Service of the Presbyterian Church, *Rosetown*.

MANITOBA

MRS. S. A. SHERLOCK
414 QUEENS STREET
PORT ARTHUR, ONT.
PRESS SECRETARY

BRANDON PRESBYTERIAL — The sympathy of all W. M. S. members

will go out to the C. G. I. T. Groups of Knox Presbyterian Church, *Carberry*, and to the bereaved family, in the tragic death of Donna Ann Sheridan, fifteen years old, of Knox C. G. I. T., *Carberry, Manitoba*, who was instantly killed in a motor collision, in which two young boys were also killed, and another girl, President of her C. G. I. T. Group, and another boy, are in Hospital very seriously injured. Thirty-six C. G. I. T. girls and Leaders, in uniform, formed a Guard of Honour at Donna's funeral from Knox Presbyterian Church, *Carberry*.

WINNIPEG PRESBYTERIAL — At the Sectional Meeting of this Presbyterial, in First Presbyterian Church, *Kenora*, Mrs. J. A. Hay led the Devotional Period, on the theme "Take My Life". Guests were welcomed by Mrs. Leo Schabler, and greetings from Presbyterial Executive were brought by Mrs. S. V. A. Gordon. Mrs. L. S. Harbottle spoke of the needs of the Supply Department, and Mrs. W. S. Smith explained the change of name, from Adult Department to Afternoon and Evening Departments, and encouraged Auxiliaries to accept the motto "each one bring one for the service of the Master". Mrs. Hay especially commended the *Kenora W.M.S.* Auxiliary for its interest in the Projects of the Anniversary celebration in 1964. With illustrated Posters and Charts, Mrs. F. L. Jones gave a comprehensive and interesting report of the Council Meetings in *Stratford*, and Mrs. S.

V. A. Gordon encouraged W. M. S. members to promote subscriptions to "The Glad Tidings" to all the women of the Church, not only to W. M. S. members.

Following the Meeting, the Rev. J. A. Marnoch showed the ladies through the new Lake of the Woods Reception Centre, recently purchased by the Presbyterian Church in Canada to serve as Reception and Integration Centre for Indian visitors to *Kenora*. Mrs. Hendy presented the thanks to the Executive Officers for a worth-while Meeting, and, at the close, Supper was served.

HAMILTON AND LONDON

MRS. GEORGE CLELAND
LISTOWEL, ONT., R.R.2
PRESS SECRETARY

HAMILTON PRESBYTERIAL — Miss Norma Parson, Reg. N., gave an illustrated talk on her work at the Cecilia Jeffrey Indian School, and nearby Indian Reserves, *Kenora*, at the Fall Rally of this Presbyterial in Chalmers Presbyterian Church, *Hamilton*. Miss Parson will enter Ewart College, Toronto, to prepare for full-time service in the Church. President, Mrs. W. E. McCutcheon presided, and Messrs. Jack Beemer, Walter Robertson and Thomas Phillips led the Devotions. Mrs. J. A. Whiskin and Mrs. Wm. Mitchell sang a duet, and members of the MacKay W.M.S. Auxiliary and the C. G. I. T. group of Chalmers

Church, received and dedicated the Offering. Mrs. Norman Parson was Rally Convener, and Mrs. Wm. Carrick was Organist. The Vote of Thanks was given by Mrs. T. G. M. Bryan, and the Rev. George Lowe, B.A., pronounced the Benediction.

In MacNab Street Presbyterian Church, *Hamilton*, a joint C. O. C. and Explorer Workshop for Leaders was held, under the leadership of Mrs. Wm. Coleman and Mrs. Oscar Quinsey, Presbyterial Children's Secretaries. Miss Ada Adams, and Miss Athalie Read helped with Worship and Mission Study.

At a recent meeting of the Senior W. M. S. Auxiliary of New Westminster Presbyterian Church, Miss Dorothy Johnston, former President of the Young Women's W. M. S. Auxiliary, was presented with a W. M. S. Life Membership, as she enters Ewart College, Toronto, to prepare for full-time service to the Church. President, Mrs. Wm. Johnston presided, assisted by Messrs. C. Richards; A. Laidman; R. Hutchinson, and Miss B. Westcott. Miss Ruth Pecover, of the *Africa Inland Mission* was Guest Speaker, and gave an illustrated Address on her work in the *Congo*.

HURON PRESBYTERIAL — Miss Hazel MacDonald, on furlough from *Formosa* was Guest Speaker at a recent meeting of the W.M.S. Afternoon Auxiliary of Knox Presbyterian Church, *Goderich*, and gave a vivid account of her work in *Taiwan*. Mrs. H. Knechtel read a Paper on the painting, "The Light of the

World", and an Honorary Membership and Pin were presented.

The Autumn Rally of Huron Presbyterial was held in *Blyth* Presbyterian Church, with President Miss E. M. Somerville, *Goderich*, presiding at both sessions. The theme of the Rally was "Love to God, and Love to Man". Morning Devotions were given by the W.M.S. Auxiliary of *Seaforth*; Afternoon Devotions by members of *Hensall* W.M.S. Auxiliary. The Morning Session was filled with business and discussion, and at the Afternoon Session, Mrs. H. Willson, of *Stratford* Presbyterial, gave an excellent Address, based on the Rally Theme. Greetings from Presbytery were brought by the Moderator, and Mrs. Taylor, of *Goderich* closed the Meetings with Prayer.

LONDON PRESBYTERIAL — The Executive Meeting of Hamilton and London Presbyterial was held in New St. James Presbyterian Church, *London*, with Mrs. Donald MacInnes, *Ridgetown*, Synodical President, presiding at all Sessions. Mrs. W. C. Wheaton, of *Port Stanley*, Immediate Past President, conducted Devotions. Secretarial Reports showed progress, with an increase, both in givings, and in "Glad Tidings" subscriptions. Council Meeting; Belleville Training School; and Evening Department Conference; were fully reported by the delegates, and appreciation was expressed at the appointments of Miss Ruby Walker and Miss Clare Hanes as Regional Secretaries. Mrs. J. K. West, the

Camp Board Representative, was elected as a member of the Executive, to enable her to attend the Executive Meeting and present Camp Board Reports. A discussion concerning a week-end Camp for intensive Bible Study for W.M.S. members, at *Kintail* was held, and a Committee was appointed to look into the possibilities. The 1962 Synodical Meeting will be held in Central Church, *Hamilton*, on April 3-4-5, 1962.

TORONTO and KINGSTON

MRS. GEORGE H. LEE
16 RIVERVIEW GARDENS
TORONTO 9, ONT.
PRESS SECRETARY

BARRIE PRESBYTERIAL — At the Thank-Offering Meeting of First Presbyterian Church, *Collingwood*, Miss Bessie MacMurchy, Reg.N., home on furlough from *India*, was Guest Speaker. Mrs. R. J. Smith presided; Mrs. Wm. Dance was Soloist, accompanied by Mrs. L. Long; others taking part in the Service were Mrs. J. Shipley, Mrs. Wm. Blair, Mrs. G. Park, and Mrs. D. A. Kelly. Wearing the beautiful sari, which she wore at the International Congress of Nurses, in *Australia*, Miss MacMurchy told of her work as Director of the School of Graduate Nurses, for the past six years, and her fine address and coloured slides gave a vivid picture of the progress of Mission Work in *India*.

KINGSTON PRESBYTERIAL — One

Sunday afternoon, recently, the W. M. S. Auxiliaries of St. Andrew's Church, *Kingston*, welcomed the Overseas students of Queen's University at a Coffee Party. The list of these students had been secured from the Registrar of the University, and each man and woman on the list received a card of invitation. More than one hundred and sixty cards were sent. The party was held at the home of Rev. Dr. Gordon and Miss W. Gordon. Over sixty guests were present, from *India*, *Burma*, *Pakistan*, *Greece*, *Nigeria*, the *West Indies*, *Bermuda*, *Scotland*, *England*, *Eire*, *New Zealand*, and *Cuba*. It was very pleasant for the guest from *Nigeria* and Mrs. Gollan — Agnes's mother — to meet each other. Some of the guests hold Commonwealth scholarships, and all spoke fluent English. They are enrolled in every Faculty at Queen's: Arts and Science; Applied Science; Medicine; Law; many are doing graduate work. The members of the W. M. S., as well as the host and hostess, found these guests most interesting and worth-while.

LINDSAY PRESBYTERIAL — A Joint Meeting of the Senior W. M. S. Auxiliary, and the Agnes Dickson W. M. S. Evening Auxiliary of St. Andrew's Presbyterian Church, *Fenelon Falls*, was held at the Manse, in honour of Miss Agnes Dickson, who was visiting from "Penmarvion", *Paris*, where she now lives. President, Mrs. Menzies, presided, and the Rev. E. Grant MacDonald led in Prayer. Miss Dickson,

who for many years served as a Missionary in *South China*, and, on her return to *Canada*, worked in the Chinese Centres of Montreal and Toronto, spoke on "The Power of Prayer". Her dedicated life is an example and challenge to all who meet her. A Social Hour followed, with Mrs. MacDonald as hostess.

A "Family Night" in *South El-don* Church was the way in which the W. M. S. Auxiliary of that Church observed 1961's effort toward the Anniversary Project now underway. The Rev. O. G. Lock, Rev. R. M. Gellatly, and Mrs. Gellatly spoke briefly, and, after Supper, a short History of the Auxiliary was read, followed by a prayer of remembrance.

EAST TORONTO PRESBYTERIAL — At the Fall Rally of this Presbyterial, in St. Andrew's Presbyterian Church, *Toronto*, "Stewardship" was the theme, and President Mrs. Howard Hogg presided. Miss Ruby Walker, Regional Secretary, presented the Mission Study, assisted by Mrs. D. L. Millar, Miss Florence Goertzen and Mrs. G. B. Cunningham. The Rev. William McRoberts, M.Th., of Cook's Church, *Toronto*, addressed the Afternoon Session, and Mrs. J. A. Newstead and Mrs. J. D. Haig were the Soloists. The Rev. Paul Stirling, B.D., St. Andrew's Church, *Toronto*, and Mrs. George Peckover conducted the Worship Service. Miss Bessie MacMurchy, Reg.N., Director of the Graduate School of Nursing, *Indore*, Central India, was Guest Speaker, and gave a compre-

hensive story of her work there. "Almost 200 graduate nurses have received courses, preparing them for positions in hospitals, and Public Health projects in *North India*" she said. "They are serving as Sister Tutors in Government and Mission Hospitals, and taking an important part in the development of nursing education in India."

WEST TORONTO PRESBYTERIAL — President, Mrs. John McFarlane, presided at the Fall Rally in Fairbank Presbyterian Church, *Toronto*, and greetings were extended by the Rev. W. J. Adamson, B.A., B.D., Moderator of West Toronto Presbytery; Mrs. A. S. Curr, President of Council Executive; Mrs. Paul Newton, Vice-President, *Toronto* and *Kingston* Synodical; Mrs. Howard Hogg, President of East Toronto Presbyterial. The theme was "Study to show thyself approved unto God, a workman that needeth not to be ashamed". Mrs. Paul Newton moderated the Panel of four members who, in "Live a Borrowed Life", reviewed the life and work of four of our Missionaries. Miss Ruby Walker introduced the Mission Study for 1961-62, on *British Guiana*, using maps and charts. At the Afternoon Session, the Rev. J. A. Koffend, of Fairbank Church, spoke on the Theme, stressing the fact that the Church started as a great Missionary enterprise. In the evening Miss Bessie MacMurchy, Reg.N., Director of Post Graduate Studies for the Mid-India Board of Examiners, traced the growth of the

work of this School during the past 15 years. She pointed out the impact throughout *India*, of the co-operative work accomplished, and the great need for expansion in buildings and teaching equipment.

MONTREAL and OTTAWA

MRS. J. MCCLEVERTY
INGLESIDE, R.R. 1, ONT.
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL—At the 75th Anniversary of the Senior W.M.S. Auxiliary of *Cardinal* Presbyterian Church, President Mrs. Fred Jackson presided and Mrs. T. R. Gates, Synodical President, was Guest Speaker, on the topic "Painting Life's Canvas". An Historical Sketch of the minutes of the past 75 years was given. Mrs. Carmen Brown, Presbyterial President, brought greetings, as did the local Churches and Auxiliaries. The Choir was formed of C.G.I.T. members, and corsages were presented to the Honorary President, and the President.

The Annual Girls' Rally of *Brockville* Presbyterial was held in St. Andrew's Presbyterian Church, *Cardinal*, with an attendance of 45, and Mrs. Frank Dobbie, *Spencer-ville*, Girls' Organization Secretary, in the Chair. Misses Ann Yee and Ann Scott conducted the Worship Service, and the welcome was given by Miss Linda Browning. The Guest Speakers, Miss Bessie MacMurchy, of *India*, and Miss Lois Powrie, *Toronto*, Regional Secretary, were introduced by Presby-

terial President, Mrs. Carmen Brown, *Cardinal*, and Miss Powrie showed a film on the C.G.I.T. Programme, and what is required of its members. Dressed in her Indian sari, Miss MacMurchy showed slides of the people, and her work in *India*, taught the girls a Chorus which is sung in *India*, and showed many interesting things brought from that country. Mrs. W. Teichroeb, of *Prescott* thanked the Speakers, and Mrs. J. Greene, of *Cardinal* closed the Meeting with prayer. A turkey dinner was much enjoyed.

LANARK AND RENFREW PRESBYTERIAL — Three Sectional Meetings were held in this Presbyterial — at *Lochwinnoch*, with Mrs. H. M. Clancy, *Arnprior*, in charge; at *Ross*, with Mrs. A. Knights, of *Pembroke*, presiding; at *McDonald's Corners*; conducted by Mrs. J. White, of *Elphin*. The Presbyterial President, Mrs. J. Jack, *Forester's Falls*, addressed each Meeting, speaking on the origin of the W.M.S.; the 100th Anniversary to be held in Montreal in 1964; and explaining the Special Projects in view. Miss A. Spalding, *Perth*, reported the Annual Council Meeting; Miss Dorothy Dodds spoke on the Synodical Meeting in *Brockville*, and on her new office of Promotion Secretary. At these Meetings, reports were heard from Presbyterial Secretaries, and from Mrs. James Culhane, *Renfrew*, Presbyterial Treasurer. At *Lochwinnoch*, congratulations were extended to the Honorary President of the Presbyterial, who on that day, with her

husband, celebrated a 60th Wedding Anniversary.

A C.G.I.T. Rally, arranged by Mrs. John Pope, *Perth*, Presbyterial Girls' Organization Secretary, and conducted by Leader, Miss Beth Cameron, *Perth*, was held at St. Andrew's Presbyterian Church, *Perth*, with representatives from *Renfrew*, *Smiths Falls*, and *Perth*. Each Group took part in Devotions, and presented interesting items of programme, interspersed with Sing-Songs. Mrs. John Jack, Presbyterial President; Mrs. J. R. Geddes, *Mississippi*, Children's Work Secretary; and Mrs. Brunton, *Smiths Falls*, Girls' Organization Secretary, were Special Guests, and spoke to the girls. A picnic supper was enjoyed at the close of the Rally.

MONTREAL PRESBYTERIAL — An interesting meeting of this Presbyterial was held in Melville Presbyterian Church, *Westmount*, when President, Miss Doris Blaise, presided, and Mrs. Ross MacKay conducted the Worship Service. Mrs. Cecil Bush was Soloist. Bible Study, on the theme "The Holy Spirit — His Presence, His Power, and His Purpose", formed the first half of the Meeting. Discussion Leaders were Mrs. Douglas Allan, Miss Alice Anderson, Mrs. K. Barter, Mrs. R. B. Calhoun, Mrs. N. Dunlop, Miss Mary Ferguson, Mrs. W. S. Reid, and Mrs. Ronald Rowat. The Young Women's Secretary, Miss Jean Brown, conducting a Panel, interviewed members who had attended Evening Department Confer-

ence at *London*; Council Meeting at *Stratford*; W.M.S. Training Centre at *Belleville*; C.G.I.T. Conference at *Lennoxville*. Registration and Offering were in charge of the newly-organized Young Women's Group of *Tyndale* Congregation. The Offering was earmarked for the National Anniversaries Project — *Winnipeg* Fellowship House. Mrs. John Bell was in charge of the Literature Display, and Mrs. F. Scott convened the Social Hour.

The W.M.S. Auxiliary of *Maison-neuve* Presbyterian Church has suffered a great loss in the death of a beloved President, Mrs. Jean Houison. Not only in her faithful dedication to the work of her W.M.S. Auxiliary will Mrs. Houison be missed, but also in the Sunday School of her Church in which she was a well-loved Teacher for many years.

OTTAWA PRESBYTERIAL — A combined Training Conference for C.O.C., Explorer, and C.G.I.T. Leaders, was held in St. Paul's Presbyterian Church, *Ottawa*, when Workshops were conducted by Miss Mary Sinclair, and Mrs. C. Ready, the Presbyterial Girls' Organization Secretaries; and by Mrs. J. A. Smith, Presbyterial Secretary for Children's Work.



"Sing it on Christmas morning,
The grand old song again,
"Glory to God in the highest!
Peace and Good Will to Men!"

THE GLAD TIDINGS INDEX — 1961

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